

دروس مهمة لعامة الأمة في العقيدة والفقہ والأخلاق

Important Lessons for Every Muslim in Creed, Jurisprudence & Character

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بسم الله الرحمن الرحيم

Introduction

All Praise be to Allah and prayers and peace be upon our leader Muhammad and his family.

To proceed: I have attempted in this booklet to form a compilation of subjects which the basic student of knowledge should be acquainted with. For example, subjects such as Creed, Islamic Jurisprudence and The Muslim Character.

I have tried to keep it as concise as possible without elaborating so it can be easily read; understood, implemented, memorised and taught to the general Muslims.

After having read many books in the field of Creed, below is a summary of what I have found from the Scholars of the Sunnah of our era and those of the past. I have also included the description of wudu and salah and the characteristics of a Muslim, as they are an integral part of one's day to day life.

For the Student of Knowledge that wishes to read further into the subject of Creed, they can refer back to the books written by the likes of Imam ibn Taymiyyah, his student Imam Ibnul Qayyim, Imaam Abu Uthmaan as-Saaboonee and those (past and present) who follow the way of the Salaf us-Salih (righteous predecessors).

As for the subject of Jurisprudence, one can refer back to the books on the Sunnah and also those from the four madhhabs and other than them, which have been put together on Islamic Jurisprudence in a simplified manner.

Lastly, for the one who wishes to read further into the subject of the Muslim character may refer to the books by the likes of Imam Bukhari ('Adab al-Mufrad'), Imam Nawawi ('Riyad as-Saliheen') and other Imams who have written on this topic.

The information which has been presented to you in this book is not of my own writing, but rather it is a compilation of texts extracted and translated from the Scholars of Ahlus Sunnah wal Jama'ah. I have included footnotes in this text containing the books which have been referred to and used.

After having completed the compilation of this book, I had requested my beloved teacher and Sheikh, 'Umar ibn Mas'ud al-Hadouchi Al-Maghribi to revise the book and also to write an introduction to it, which can be found below. He has also recommended for this book to be read and studied by the Muslims residing in the West. I ask Allah to reward the Shaykh and to preserve him.

I ask Allaah to make this work sincerely for Him and to help my brothers and sisters in faith to benefit from it, for He is the Hearer, the Answerer. I ask Him to make it a means of benefit in this world and the hereafter for me and for all those who have helped me compile this book.

Your Brother in Islam,
Mohammed Ibrahim Hussain (Abu Isma'eel)
(Research Center for Hadith & Student of Sheikh 'Umar ibn Mas'ud al-Hadouchi Al-Maghribi)

Biography of Sheikh ‘Umar ibn Mas’ud al-Hadouchi¹

All Praise is for Allah as He deserves and blessings and peace be upon the most noble of prophets and messengers, our leader Muhammad, his family and companions.

To proceed: We would like to share with you this biography of the noble scholar, Abu al-Fadl, ‘Umar Ibn Mas’ud al-Hadouchi, may Allah preserve him.

His descent and birth:

He is Abu al-Fadl and Abu ‘Aasim, ‘Umar ibn Mas’ud ibn as-Shaykh ‘Umar ibn Hadouch al-Hadouchi. He was born in the year 1970 in the city al-Hoceima in the North of Morocco, in the Ihadoushen region.

He is married and a father to four children:

1. Umm Saleem Rumaysa
2. Abu ‘Imaar ‘Aasim
3. Abu Yahya Suhayb
4. Umm Mu’aad ‘Afraa.

His studies in Islamic Sciences:

He memorized the Qur’an when he was 9 years old with his teacher Sheikh al-Ibraheemi and with others. When he finished memorising the Qur’an, his teachers recommended him to start with the memorization of the texts (Mutun) of:

1. Al-Ajrummyah

¹ **Reference:** For more information on his biography see -

https://muwahhidmedia.files.wordpress.com/2013/07/biography-of-sheikh-e28098umar-ibn-mas_ud-al.pdf

2. Ibnu ‘Aasir
3. Alfiyaat ibnu Maalik
4. Al-Juhar al-Maknun
5. Ummul Baraheen

He continued studying many more books related to the grammar and rhetoric of the Arabic Language. After he had memorized these books, his Sheikh ‘Abdus-Salam asked him to move with him to the city of Tangier so he can proceed in seeking knowledge with the scholars of Tangier. He travelled by feet from Tetouan to Tangier to continue seeking knowledge.

After passing several exams, he started delivering the Friday sermons, and teaching when he was 14 years old. At this age, he had already memorized 7000 ahadith.

In Tangier he memorized several Mutun from several scholars, after completing this he started with the Sharh (explanations) of these Mutun.

The Sheikh started by studying the following books with the scholar of Nahw (Arabic grammar), Sheikh ‘Iyaad Mahraz:

1. Muqaddimah Ibn Ajrum
2. Alfiyaat Ibnu Malik
3. al-Murshid al-Mu’een
4. ‘Ilm al-Muaraath
5. ‘Ilm al-Mantiq
6. al-Juhar al-Maknuun
7. al-‘Aasimiyat
8. Awdaah al-Masalik Fi Sharh Alfiyat Ibnu Maalik
9. Mukhtasar Sheikh Khaleel

10. al-Bayquniyah
11. Mukhtasar Ibn Abi Jumrah
12. al-Isti'aarah
13. al-Ummiyat al-Af'aal li Ibnu Maalik
14. al-Arba'un an-Nawawiyah

After memorising these Mutun Sheikh 'Iyaad Mahraz gave him an Ijazah (permission to narrate from his teacher) in these subjects and the permission to teach these books to his students. He also studied the sciences of Shari'ah with the same Sheikh. He continued seeking knowledge and studied with al-'Allamah Ahmad al-Hadri who gave him Ijazah on the 9 books of Hadith as well as in the Science of Hadith and Tafsir.

He learnt the following books, amongst others, with him:

1. Tafseer ibn Katheer
2. 'Uloom al-Qur'an
3. Miftaah al-Usool

With Sheikh Muhammad al-Baqali he studied the following books, amongst others:

1. Sahih Muslim
2. Tafsir an-Nasfi
3. Nukhbatul Fikar

He accompanied the great Scholar al-'Allamah Muhammad Boukhabzah for more than 8 years and benefitted a lot from his knowledge. He later travelled to Makkah to perform 'Umrah and Hajj and to seek knowledge there, as a result of some calamities in Morocco. He studied with the following scholars while there:

1. Sheikh Ibn Baaz
2. Sheikh Ibn 'Uthaymeen
3. Sheikh Abdullah Bassaam
4. Sheikh Muhammed As-Shinqeeti
5. Sheikh Mukhtaar as-Shinqeeti
6. Sheikh 'Atiyah Saalim
7. Sheikh Abu Bakr al-Jazaa'irie
8. Sheikh Saalih al-Luhaydaan
9. Sheikh Ahmed Umar Faltaat

He also attended the Duroos [lectures] of the following Scholars:

1. Sheikh Rabee' al-Madkhali
2. Sheikh Bishr ibn Fahd al-Bishr
3. Sheikh Sa'ood Shuraim
4. Sheikh al-Fawzaan,
5. and many other Scholars in Makkah and Madinah.

He also studied with various scholars from Egypt, India, Yemen, Somalia and many other countries. He also studied with Sheikh Sayyid Sabiq [the author of Fiqh as-Sunnah] and Sheikh Muhammad Qutb.

His lectures:

The Sheikh gave lectures to students of knowledge in Algeria, Libya, Sudan, Turkey and many other countries. He also gave lectures which had been particularly for women. Some lectures and classes of the Sheikh that were published, include:

1. Sharh Sifaat Salaat an-Nabi, a total of 70 tapes.
2. Sharh Kitaab ul Tawheed, a total of 80 tapes.
3. Sharh ‘Aqeedah at-Tahawiyah, a total of 60 tapes.
4. Sharh Muqaddimah ibn Adjrum, a total of 50 tapes.
5. Sharh an-Nabawiyyah, a total of 70 tapes.
6. Sharh Shuroot La illaha ill Allah, a total of 30 tapes.
7. A series about ‘Aqeedah, a total of 30 tapes.

His books:

The Sheikh has written and published many books and poems, many of which he wrote whilst in prison. He has also revised a lot of books, including this very book. Below is a list of some of his books:

1. Al-Jahl Wa’l Ijraam fi Hizb al-‘Adl Wa’l Ihsaan (Ignorance and Crime within the al-'Adl wal Ishaan association)
2. Waqafaat ma’a al-Qawanin al-Ilhaadiya (A moment to reflect on the Atheistic Laws)
3. Asaneed Kutub as-Tis’a (The Chains in the 9 Books)
4. Kayfa tafham ‘Aqiedatak bi dhooni Mu’alim (How do you understand your ‘Aqeedah without a teacher)
5. al-Qawl Asadeed fi Ma’aalim at-Tawheed (A powerful word with regard to the milestones of Tawheed)

The Sheikh regularly visits Mauritania to further advance his studies. He has already studied under many senior scholars from Mauritania in subjects such as Usul and Arabic, amongst others. The Sheikh has many Scholars he has studied with and many more books that he has studied that not been mentioned. This is just a brief biography of the Sheikh, much more can be spoken about with regards to him.

We ask Allah to keep the Shaykh safe and accept all his good deeds. May peace and blessing be upon the best of His creatures, Muhammad (ﷺ).

Introduction

By Sheikh 'Umar ibn Mas'ud al-Hadouchi

الحمد لله حَقَّ حمده والصلاة والسلام على أشرف الأنبياء والمرسلين سيدنا محمد وعلى آله وصحبه وسلم تسليماً.

All Praise is for Allah as He deserves and peace and blessings be upon the most noble of prophets and messengers, our leader Muhammad, his family and companions.

أَمَّا بَعْدُ: فشاء الله أن يطلعني أخي الفاضل الأستاذ المحترم محمد إبراهيم حسين على كتاب مختصر جداً في الفقه وقد صححت ما ند البصر، فألفيته كنيهاً ملئاً علماً.

To proceed: It was Allah's will that my noble brother, the respected teacher Mohammed Ibrahim Hussain to bring to my attention a very concise work on fiqh, which having proof- read what I could, I have found it to be like a chest-box filled with knowledge.

أوصي إخواني المقيمين في بلاد المشركين مؤقتاً أن يولوا عنايتهم له؛ فهو على وجازته واختصاره جامع مانع.

I would advise all my brothers living long-term abroad in the lands of the people of shirk to give it their attention, though its nature is it's very concise, it is thoroughly comprehensive.

بارك الله في الكاتب والقارئ ورزقنا وإياهم العلم والعمل.

May Allah bless both its' writer and reader and may He bless us and them with knowledge and action.

أخوه عمر بن مسعود الحدوشي الورياغلي.

Brother Umar bin Mas'ud Al-Hadouchi Al-Warayaghali

22nd August 2017

Important Lessons for Every Muslim in Creed, Jurisprudence & Character

العقيدة Creed

الدرس الأول: معنى شهادة أن لا إله إلا الله وأن محمدا رسول الله

Lesson 1: Meaning of the Shahadah (testimony of faith): ‘There is no true Deity worthy of worship except Allah, and that Muhammad (ﷺ) is the Messenger of Allah’

فمعنى شهادة “أن لا إله إلا الله” نفي استحقاق العبادة عن كل ما سوى الله تعالى، وإثباتها لله عز وجل وحده لا شريك له.

The meaning of ‘**There is no true Deity worthy of worship except Allah**’ is to deny that anyone/anything, other than Allah, deserves to be worshipped and to affirm that it is the right of Allah alone, with no associate.

ف (لا إله) تنفي جميع ما يعبد من دون الله و (إلا الله) تثبت جميع أنواع العبادة لله وحده. فمعناها: لا معبود حق إلا الله.

So, the words ‘**There is no true Deity worthy of worship...**’ reject everything else that is being worshipped instead of Allah and the words ‘**...except Allah**’ affirm that all forms of worship are for Allah alone. So, what it (the Shahadah) means then, is that there is nothing (in existence) really and truly deserving worship except for Allah.

قَالَ اللَّهُ تَعَالَى: ﴿ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ﴾ [الحج:62]

Allah the Most High said: “That is because Allah is the Truth (the only True Deity in existence), and what they (the polytheists) invoke besides Him, it is falsehood. And verily, Allah is the Most High, the Most Great.”²

ومعني شهادة أن محمدا رسول الله ﷺ: هو التصديق الجازم من صميم القلب المواطئ لقول اللسان بأن محمدا عبده ورسوله إلى الخلق كافة إنسهم وجنهم.

The meaning of ‘...and that Muhammad (ﷺ) is the Messenger of Allah’ is to firmly believe, while uttering this statement by the tongue and from the depth of one's heart that Muhammad is His slave and Messenger to all of creation, both humans and jinns alike.

² Qur'an: Surah al-Hajj (22): 62

فيجب تصديقه فيما أخبر به من أنباء ما قد سبق، وأخبار ما سيأتي، وفيما أحل من حلال، وحرم من حرام، والامتنثال والانقياد لما أمر به، والانتهاز والكف عما نهى عنه، واتباع شريعته، والتزام سنته في السر والجهر، مع الرضا بما قضاه والتسليم له، والعلم بأن طاعته هي طاعة الله ومعصيته هي معصية الله، لأنه مبلغ عن الله رسالته، ولم يتوفه الله حتى أكمل به الدين، وبلغ البلاغ المبين.

Therefore, it is obligatory to accept and believe in everything he (ﷺ) has informed about concerning historical events that have passed or are yet to occur and in everything he declared as Halal (permissible) or haram (forbidden). Likewise, it necessitates obeying and following his commandments, giving up and leaving his prohibitions, following his legal practice and adhering to his way, both in private and public, with total contentment and submission to his judgements while knowing that obedience to him is in fact obedience to Allah and disobedience to him is in fact disobedience to Allah, because he was (tasked with) conveying Allah's message and Allah did not allow him to die until the religion had been perfected and clearly conveyed by him.

شروط لا إله إلا الله:

The Conditions of the Testimony of Faith:

- 1 - العلم المنافي للجهل،
1) Knowledge as opposed to ignorance,
- 2 - واليقين المنافي للشك،
2) Certainty as opposed to doubt,
- 3 - والإخلاص المنافي للشرك،
3) Sincerity as opposed to association,
- 4 - الصدق المنافي للكذب، المانع من النفاق،
4) Honesty as opposed to lying, preventing hypocrisy,
- 5 - المحبة المنافية للبغض،
5) Love as opposed to dislike or hatred,
- 6 - الانقياد المنافي للترك،
6) Adherence as opposed to abandonment,
- 7 - القبول المنافي للرد،
7) Acceptance as opposed to rejection,
- 8 - الكفر بما يعبد من دون الله.
8) Rejecting all that is worshipped other than Allah.³

³ **Notes:** For more information, refer to “النظم المفيد لشروط كلمة التوحيد” by Our Sheikh Umar Al-Hadouchi. - <https://ia800204.us.archive.org/22/items/mufeed-tawheed/00.pdf>

الدرس الثاني: أركان الإسلام Lesson 2: Pillars of Islam

الإسلام يقوم على خمس أركان بينها الرسول (ﷺ) بقوله: بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةٍ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامَ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالْحَجِّ، وَصَوْمِ رَمَضَانَ. أخرجه البخاري (8)

Islam is based upon five pillars, as explained for us by the Messenger (ﷺ) when he said: “Islam is built upon five (pillars): (1) The testimony that ‘There is no true Deity worthy of worship except Allah, and that Muhammad (ﷺ) is the Messenger of Allah (ﷻ), (2) Establishing regular prayer (salah), (3) Paying the Zakah, (4) Hajj (pilgrimage) and (5) Fasting Ramadan.”⁴

والإسلام عقيدة وشريعة بالله ورسوله فيه الحلال والحرام والأخلاق والآداب والعبادات والمعاملات والحقوق والواجبات ومشاهد القيامة.

Islam is (comprised of) Creed and Law, as ordained by Allah and His Messenger. It constitutes of what is lawful and unlawful, (ideal) moral values and mannerisms, acts of worship and social interaction, rights and responsibilities, and episodes of the day of resurrection.

⁴ **Sahih:** Recorded in Sahih al-Bukhari (no. 8).

فلما أكمل الله هذا الدين على يد رسوله ارتضاه ليكون منهج حياة للبشرية كلها إلى أن تقوم الساعة، قال الله تعالى: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾ [المائدة: 3]

Upon completing this religion upon the hands of His messenger, Allah favoured it to be the way of life for all of mankind up until the the Final Hour, Allah the Most High said: *“This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion.”*⁵

⁵ **Qur'an:** Surah al-Maa'idah (5): 3

الدرس الثالث: أركان الإيمان

Lesson 3– The Six Fundamentals of Faith

تعريف الإيمان اصطلاحاً: - عند أهل السنة والجماعة- قول باللسان واعتقاد بالقلب وعمل بالجوارح يزيد وينقص.

Technically, Emaan or Faith –according to Ahlus Sunnah wal Jama’ah–**is defined as:** ‘Testament of the tongue, conviction of the heart and actions of the limbs, which increases (by good deeds) and decreases (by sins)’.

أركان الإيمان ستة:

The Fundamental Articles of Faith Are Six:

- 1 - الإيمان بالله،
1) Belief in Allah.
- 2 - وملائكته،
2) His Angels.
- 3 - وكتبه،
3) All of His Scriptures (in their original, unaltered forms).
- 4 - ورسله،
4) All of His Messengers.
- 5 - واليوم الآخر،
5) And in the Last Day (of Judgment).
- 6 - و بالقدر خيره وشره من الله.
6) And belief in Fate, both good and bad, from Allah.

وقال (ﷺ) في الحديث الصحيح حين جاء جبريل عليه السلام وسأله عن الإسلام والإيمان والإحسان، وفيه (...قَالَ فَأَخْبِرْنِي عَنِ الْإِيمَانِ. قَالَ "أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ". قَالَ صَدَقْتَ...)

The Prophet (ﷺ) said in the authentic narration, when the angel Jibreel came and asked the Prophet (ﷺ) about Islam, Emaan and Ihsan, in it (he asks): "Inform me about Emaan (faith)" he (ﷺ) answered: "It is that you believe in Allah, His angels, His Books, His Messengers and in the Last Day, and that you believe in Fate or Qadr, it's good and bad." He (Jibreel) said: "You have told the truth..."⁶

⁶ **Sahih:** Recorded in Sahih Muslim (no. 8).

الدرس الرابع: أقسام التوحيد

Lesson 4: Categories of Tawheed

أقسام التوحيد ثلاثة:

Tawheed (Faith in the Oneness of Allah) is of Three Types:

1 - **توحيد الربوبية:** هو إفراد الله بأفعاله من خلق وإحياء وإماتة وغيرها.

1- Oneness of Divine Lordship: This means to believe Allah is One in all His actions, from creating to giving life and causing death and so on.

قال الله تعالى: ﴿اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ﴾ [الزمر: 62]

Allah the Most High said: “Allah is the Creator of all things and He is the Wakil (Trustee, Disposer of affairs, Guardian, etc.) over all things.”⁷

2 - **توحيد الألوهية أو توحيد العبادة:** وهو إفراد الله بأفعال العباد من قول أو فعل ظاهر أو باطن. فلا يعبد إلا الله سبحانه وتعالى.

2- Oneness of Divinity or Oneness of Worship: This means (believing that) Allah is to be singled out with all (His) servant's acts (of worship) be they words or deeds, internal or external. So, none is to be worshipped but Allah, be He glorified and exalted.

قال الله تعالى: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ [الفاتحة: 5]

Allah the Most High said: “You (Alone) we worship, and You (Alone) we ask for help (for each and every thing).”⁸

⁷ Qur'an: Surah Zumar (39): 62

⁸ Qur'an: Surah Fatiha (1): 1

قال الله تعالى: ﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا
الطَّاغُوتَ فَمِنْهُمْ مَّنْ هَدَى اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي
الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ﴾ [النحل: 36]

Allah the Most High said: “And certainly, We have sent among every nation a Messenger (proclaiming): ‘Worship Allah (Alone), and keep away from all false objects of worship (Taghoot)’. Then of them were some whom Allah guided and of them were some upon whom straying was justified. So travel through the land and see what was the end of those who denied (the truth).”⁹

3 - توحيد الأسماء والصفات: هو إثبات ما أثبتته الله لنفسه من الأسماء والصفات، ونفى ما نفاه الله عن نفسه من غير تعطيل أو تمثيل.

3- Oneness of (His Divine) Names and Attributes: This means affirming everything Allah has affirmed for Himself of names and attributes and negating everything He has negated for Himself, without denying or comparing (His attributes to that of His creation).

⁹ Qur'an: Surah Nahl (16): 36

قال الله تعالى: ﴿هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ * هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ * هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾ [الحشر: 22-24]

Allah the Most High says: “He is Allah, Whom, none has the right to be worshipped, but He. The All-Knower of the unseen and seen. He is the Most Beneficent, the Most Merciful. (23) He is Allah, Whom, none has the right to be worshipped, but He. The King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allah! (High is He) above all that they associate as partners with Him. (24) He is Allah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.”¹⁰

¹⁰ Qur'an: Surah Hashr (59): 22-24

الدرس الخامس: أقسام الشرك

Lesson 5: Categories of Shirk (associating partners with Allah)

الشرك قسمان:

(1) الشرك الأكبر

(2) الشرك الأصغر

Shirk is of two types:

1) Major

2) Minor

(1) الشرك أكبر:

أخطر المحرمات على الإطلاق هو الوقوع في الشرك الأكبر، فهو مخرج من الملة وهو الذنب الذي يحبط جميع الأعمال ولا يغفره الله تعالى إلا بالتوبة منه، ويغفر ما دونه لمن يشاء.

1) Major Shirk:

The most serious of all prohibitions is to fall into Major Shirk as it takes one out of the fold of Islam. It is the sin that wipes out all good deeds and Allah the exalted does not forgive it unless one repents from it. As for all lesser sins, then He forgives it for whomever He wills.

قال الله عز وجل: ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا﴾ [النساء: 48]

Allah may He be glorified and exalted said: “Verily, Allah forgives not that partners should be set up with him in worship, but He forgives other than that (anything else) to whom He pleases, and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin.”¹¹

وقال الله سبحانه: ﴿وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ﴾ [الزمر: 65]

Allah the Most High said: “And indeed it has been revealed to you (O Muhammad ﷺ), as it was to those before you (of Messengers): ‘If you join others in worship with Allah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers.’”¹²

وفي الحديث أن النبي (ﷺ) قال: (مَنْ مَاتَ وَهُوَ يَدْعُو مِنْ دُونِ اللَّهِ نِدَاءً دَخَلَ النَّارَ). رواه البخاري (4497) ومسلم (92)

It is narrated that the Prophet (ﷺ) said in a hadeeth: “Whoever dies claiming that Allah has a rival, will enter Hell.”¹³

¹¹ **Qur'an:** Surah an-Nisa' (4): 48

¹² **Qur'an:** Surah az-Zumar (39): 65

¹³ **Sahih:** Recorded in Sahih Bukhari (no. 4497) and Sahih Muslim (no. 92)

ومن أنواعه دعاء الأموات والأصنام، والاستغاثة بهم، والنذر لهم، والذبح لهم ونحو ذلك.

Calling upon the dead or idols, seeking their help, taking oath by them, sacrificing for them and all acts of similar nature are examples of this type of Shirk.

(2) الشرك أصغر:

وهو كل ما كان وسيلة إلى الشرك الأكبر، أو هو ما ثبت بالنصوص من الكتاب أو السنة تسميته شركاً، ولكنه لم يصل إلى حد الشرك الأكبر، كالحلف بغير الله، وقول ما شاء الله وشاء فلان، والرياء ونحو ذلك.

2) Minor Shirk:

It is anything that (acts) as a means leading to Major Shirk or anything found established in the Divine Texts, the Qur'an or the Prophet's traditions, termed as Shirk but not reaching the level of Major Shirk. Like (for example) swearing by other than Allah, (or) saying 'as Allah and so and so wills' (or) showing off and the like.

وفي الحديث أن النبي (ﷺ) قال: (إِنَّ أَخَوْفَ مَا أَخَافُ عَلَيْكُمْ الشِّرْكَ الْأَصْغَرَ، قَالُوا: يَا رَسُولَ اللَّهِ وَمَا الشِّرْكَ الْأَصْغَرُ؟ قَالَ: الرِّيَاءُ، إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ يَوْمَ تُجَازَى الْعِبَادُ بِأَعْمَالِهِمْ اذْهَبُوا إِلَى الَّذِينَ كُنْتُمْ تُرَاءُونَ بِأَعْمَالِكُمْ فِي الدُّنْيَا فَاَنْظُرُوا هَلْ تَجِدُونَ عِنْدَهُمْ جَزَاءً.)
أخرجه أحمد (27742)، وصححه الألباني في "صحيح الجامع" (1555)

It is narrated that the Prophet (ﷺ) said in a hadeeth: "What I fear most for you is Minor Shirk." They said: "O Messenger of Allah, what is Minor Shirk?" He said: "Showing off. For Allah blessed and exalted be He, will say on the day when He will requite all people for their deeds: 'Go to those for whom you used to show off with your deeds in the worldly life and see whether you find any reward with them.'"¹⁴

قال النبي (ﷺ): (أَلَا أُخْبِرُكُمْ بِمَا هُوَ أَخَوْفُ عَلَيْكُمْ عِنْدِي مِنَ الْمَسِيحِ الدَّجَالِ قَالَ قُلْنَا بَلَى فَقَالَ الشِّرْكَ الْخَفِيُّ أَنْ يَقُومَ الرَّجُلُ يُصَلِّي فَيَزِينُ صَلَاتَهُ لِمَا يَرَى مِنْ نَظَرِ رَجُلٍ).
رواه ابن ماجه رقم 4204 وحسنه الشيخ الألباني في صحيح الترغيب والترهيب (27)

The Prophet Muhammad (ﷺ) said: "Shall I not tell you of that which I fear more for you than Dajjal?" We said: "Yes." He said: "Subtle Shirk, it is when a man stands to pray then beautifies it because he sees a man looking at him."¹⁵

¹⁴ **Sahih:** Recorded in Musnad Ahmad (27742). Graded as Sahih by Sheikh Albani in Sahih al-Jaami' (no. 1555).

¹⁵ **Hasan:** Recorded in ibn Majah (no. 4204). Graded Hasan by Sheikh Albani in Sahih Targheeb wa Tarheeb (no. 27)

الدرس السادس: نواقض الإسلام Lesson 6: Nullifiers of Islam¹⁶

وهي عشرة نواقض:

There are 10 Nullifiers:

الأول: الشرك في عبادة الله، قال تعالى: ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾ [النساء: 48]

1st Nullifier: Shirk in Allah's worship. Allah the Exalted said: "Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives other than that to whom He wills."¹⁷

وقال تعالى: ﴿إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾ [المائدة: 72]

And He the Most High said: "Verily, whosoever sets up partners (in worship) with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the Dhalimoun (polytheists and wrong-doers) there are no helpers."¹⁸

ومنه الذبح لغير الله، كمن يذبح للجن أو للقبر.

Sacrificing animals for other than Allah, like for the Jinns or graves, is included in this (type of Shirk, which nullifies one's Islam).

¹⁶ **Reference:** The following nullifiers of Islam has been taken from the text written by Imam Muhammad bin Abdul Wahhab. For more information, refer to the poem of our Sheikh Umar Al-Hadouchi - "توفيق العلام على نظم نواقض الإسلام" -

<https://www.facebook.com/ShHadouchi/posts/878402452231441>

¹⁷ **Qur'an:** Surah Al-Nisa' (4): 48

¹⁸ **Quran:** Surah Al-Ma'idah (5): 72

الثاني: من جعل بينه وبين الله وسائط يدعوهم ويسألهم الشفاعة، ويتوكل عليهم كفر إجماعاً.

2nd Nullifier: Whoever takes an intermediary between himself and Allah calling it and asking it for intercession and has (total) reliance upon it, has left Islam by the consensus of the Scholars.

الثالث: من لم يكفر المشركين أو شك في كفرهم، أو صح مذهبهم، كفر.

3rd Nullifier: Whoever does not consider the polytheists as disbelievers or has doubts in them being (considered as) disbelievers or considers their way of life to be correct (i.e part of the truth), has (himself) committed disbelief.

الرابع: من اعتقد أن غير هدي النبي (ﷺ) أكمل من هديه وأن حكم غيره أحسن من حكمه كالذين يفضلون حكم الطواغيت على حكمه فهو كافر.

4th Nullifier: Whoever believes that guidance other than that of the Prophet's is more complete and that someone else's law is better than his, like those who prefer the laws of the Tawaagheet (i.e those worshipped or unconditionally obeyed other than Allah) over his laws, then he is a disbeliever.

الخامس: من أبغض شيئاً مما جاء به الرسول (ﷺ) ولو عمل به، كفر.

5th Nullifier: Whoever hates something that the Messenger of Allah (ﷺ) came with, even if he were to be practicing it, has disbelieved.

السادس: من استهزأ بشيء من دين الرسول (ﷺ)، أو ثواب الله، أو عقابه، كفر.

6th Nullifier: Whoever ridicules or mocks at anything of the religion (of the Messenger of Allah ﷺ) or at Allah's reward (for the believers) or His punishment (for the disbelievers) has disbelieved.

والدليل قوله تعالى: ﴿وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ * لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنَّ نَعْفَ عَنْ طَائِفَةٍ مِّنْكُمْ نُعَذِّبُ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ﴾
[التوبة: 65، 66]

The proof for this is in Allah's statement: "If you ask them, they affirm: "We were only talking idly and joking." Say: "Was it at Allah, His Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (ﷺ) that you were mocking? Make no excuse; you have disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were Mujrimoun (disbelievers, polytheists, sinners, criminals, etc.)."¹⁹

¹⁹ **Qur'an:** Surah At-Tawbah (9): 65-66

السابع: السحر ومنه: الصرف والعطف، فمن فعله أو رضي به كفر.

7th Nullifier: Sorcery, which includes spells that cause a person to hate someone or something he seeks after or to love someone or something he doesn't seek after. So whoever practices it or is pleased with it (being done) has committed disbelief.

والدليل قوله تعالى: ﴿وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ﴾ [البقرة: 102]

The proof for this is in Allah's statement: "And neither of these two (angels) would teach anyone until they had first said to them: 'We are only a trial (for the people), so do not commit disbelief.'"²⁰

الثامن: مظاهرة المشركين ومعاونتهم على المسلمين.

8th Nullifier: Supporting and assisting the polytheists against the Muslims.

والدليل قوله تعالى: ﴿وَمَنْ يَتَوَلَّهُمْ مِّنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾ [المائدة: 51]

The evidence for this is in Allah the Most High's statement: "And whoever amongst you takes them (i.e. the disbelievers) as allies and protectors then he is indeed from amongst them. Verily, Allah does not guide a wrong-doing people."²¹

²⁰ **Qur'an:** Surah Baqarah (2): 102

²¹ **Qur'an:** Surah Al-Ma'idah (5): 51

التاسع: من اعتقد أن بعض الناس يسعه الخروج عن شريعة محمد صلى الله عليه وسلم كما وسع الخضر الخروج عن شريعة موسى عليه السلام، فهو كافر.

9th Nullifier: Whoever believes that certain individuals are permitted to leave the legislated laws of Muhammad (ﷺ) (i.e., Islam), like Al-Khadir was from the Laws of Musa (عليه السلام), then he has committed disbelief.

العاشر: الإعراض عن دين الله تعالى لا يتعلمه ولا يعمل به.

10th Nullifier: Turning (completely) away from Allah's religion, not (caring to) learn it nor practice it (is an act of disbelief).

والدليل قوله تعالى: ﴿وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ﴾ [السجدة: 22]

The proof for this is in Allah the Most High's saying: "And who does more wrong than he who is reminded of the ayat (signs/verses) of his Lord, then turns away from them? Verily, from such criminals, We shall exact retribution."²²

²² **Qur'an:** Surah As-Sajdah (32): 32-22

ولا فرق في جميع هذه النواقض بين الهازل والجاد والخائف إلا المكره. وكلها من أعظم ما يكون خطرا، وأكثر ما يكون وقوعا، فينبغي للمسلم أن يحذرهما ويخاف منها على نفسه. نعوذ بالله من موجبات غضبه، وأليم عقابه.

And there is no distinction, in all these nullifiers, between the one who does it jokingly or seriously or out of fear, except for the one who is forced. All these (nullifiers of Islam) are from the greatest of dangers and the most to occur, so a Muslim should be careful of them and fear for himself (in case he should) fall into them. We seek Allah's refuge from all that draws His anger and painful punishment.

الدرس السابع: الكفر Lesson 7: Kufr (Disbelief)

الكفر في اللغة: ستر الشيء وتغطيته.

The term Kufr in the Arabic language means concealing something and covering it.

وأما في الاصطلاح الشرعي فهو: "عدم الإيمان بالله ورسله، سواءً كان معه تكذيب أو لم يكن معه تكذيب، بل شك وريب، أو إعراض عن الإيمان حسداً أو كبراً أو اتباعاً لبعض الأهواء الصارفة عن اتباع الرسالة فالكفر صفة لكل من جحد شيئاً مما افترض الله تعالى الإيمان به، بعد أن بلغه ذلك سواء جحد بقلبه دون لسانه، أو بلسانه دون قلبه، أو بهما معاً، أو عمل عملاً جاء النص بأنه مخرج له بذلك عن اسم الإيمان."

انظر: مجموع الفتاوى لشيخ الإسلام ابن تيمية [335/12] والإحكام في أصول الأحكام لابن حزم: [45/1]

In Islamic terminology it means: "not believing in Allaah and His Messenger (ﷺ). Whether accompanied by (open) rejection or not, i.e (only) scepticism and doubt, or (completely) turning away from faith out of spite, arrogance or following certain whims and desires that prevent one from following the message. So Kufr is an attribute of anyone opposing anything Allaah has commanded us to believe in after it has been conveyed to him, whether he opposes it at heart (only) without speaking out or speaks out (in opposition) but doesn't oppose at heart or he (opposes) by both his speech and heart, or he commits an act which, according to the Divine Texts removes him from being labelled as (a person of) faith."²³

²³ **Reference:** See Majmoo' al-Fataawa by Shaykh al-Islam Ibn Taymiyah (12/335) and al-Ihkaam fi Usool al-Ahkaam by Ibn Hazm (1/45).

الكفر قسمان:

- 1 - الكفر الأكبر: مخرج من الملة²⁴.
- 2 - الكفر الأصغر: غير مخرج من الملة²⁵.

Kufr is of 2 types:

- 1 – **Major Disbelief:** this takes one out of the fold of Islam.
- 2 – **Minor Disbelief:** this does not take one out of the fold of Islam.

فأما الكفر الأكبر فأقسام هي:

As for Major Disbelief then it is of the following types:

- 1 - **كفر التكذيب:** لو كذب بعد معرفته صدق الرسل، فإنه كفر تكذيب واستكبار وعناد بالقلب واللسان .

1 - Disbelief of ‘Rejection’: If a person were to reject (the message) after knowing it to be the truth, then this would be considered disbelief of rejection, arrogance and stubbornness of one’s heart and tongue.

قوله تعالى: ﴿وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ ۚ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ﴾ [العنكبوت: 68]

Allah the Most High says: “And who does more wrong than he who invents a lie against Allah or denies the truth (Muhammad ﷺ and his doctrine of Islamic Monotheism and this Qur'an), when it comes to him? Is there not a dwelling in Hell for the disbelievers?”²⁶

²⁴ **Notes:** For more information, refer to “تعريف الكفر الأكبر وأنواعه” by Our Sheikh Umar Al-Hadouchi - <https://www.facebook.com/ShHadouchi/posts/1113569722048045>

²⁵ **Notes:** For more information, refer to “تعريف الكفر الأصغر وأنواعه” by Our Sheikh Umar Al-Hadouchi - <https://www.facebook.com/ShHadouchi/posts/1695655297172815>

²⁶ **Qur'an:** Surah Ankaboot (29): 68

2 - **كفر الإلحاد:** هو الميل عن الدين الحق إلى الأديان الباطلة، وقد يراد به: الميل عن الدين مطلقاً وإنكار الخالق سبحانه، كالدهرية والشيوعية وفرعون والنمرود ونحوهم.

2 - Disbelief of 'Deviance': It is to deviate from the true religion to false religions, however it can also mean turning away from religion in totality and denying the existence of the Creator (glory be to Him) like the Atheists, the Communists, Pharaoh, Nimrod, and their like.

قال تعالى: ﴿وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي﴾
[القصص: 38]

Allah the Most High says (concerning Pharaoh): *Fir'aun (Pharaoh) said: "O chiefs! I know not that you have an ilah (a god) other than me."*²⁷

3 - **كفر الجحود:** أن يعرف الحق بقلبه ويجحده بلسانه وجوارحه.

3 - Disbelief of 'Opposition': To know the truth with one's heart but oppose it with one's tongue and body.

قال تعالى: ﴿وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا﴾ [النمل: 14]

Allah the Most High says: *"And they denied them (those Ayat) out of their wickedness and arrogance, though their own selves were convinced thereof [i.e. of those Ayat]."*²⁸

²⁷ **Qur'an:** Surah Qasas (28): 38

²⁸ **Qur'an:** Surah Naml (27): 14

4 - كفر الشرك: أن يجعل لله ندا في ربوبيته أو ألوهيته أو أسمائه وصفاته.

4 – ‘Polytheistic’ Disbelief: It is to set up equals (or partners) with Allah in (all that is specific to Him, namely) His Lordship, His right to be worshipped alone and His Names and Attributes.

قال تعالى: ﴿لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۖ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۖ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۖ وَمَا لِلظَّالِمِينَ مِن أَنصَارٍ﴾

المائدة:72

Allah the Most High says: “Surely, they have disbelieved who say: “Allah is the Messiah (Jesus), son of Maryam (Mary).” But the Messiah (Jesus) said: ‘O Children of Israel! Worship Allah, my Lord and your Lord.’ Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the Dhalimoun (polytheists and wrong-doers) there are no helpers.”²⁹

²⁹ Qur’an: Surah Maa’idah (5): 72

5 - كفر الإنكار: هو ألا يعرف الله أصلا ولا يعترف به و يكفر به.

5 - Disbelief of 'Denial': It is to not know Allah at all nor recognize Him and to disbelieve in Him.³⁰

قال تعالى: ﴿وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ﴾ [الجاثية: 14]

Allah the Most High says: "And they say, 'There is nothing but our life of this world, we die and we live and nothing destroys us except Ad-Dahr (the time)'."³¹

6 - كفر الشك: "وأما كفر الشك فإنه لا يجزم بصدفه -أي: الرسول-، ولا يكذبه، بل يشك في أمره...."

6 - Disbelief of 'Doubt': "As for Disbelief of Doubt, then it (refers to someone) who does not confirm the truthfulness of the Messenger (ﷺ) nor denies him, rather he is in doubt regarding this matter."³²

³⁰ **Reference:** Tafsir Al-Baghawi (1/48)

³¹ **Qur'an:** Surah Jathiyah (45): 24

³² **Reference:** Madaarij As-Salikeen (1/347)

7 - كفر الاستهزاء والسخرية: وهو داخل في كفر النفاق و كفر الردة، وقد سبق في نواقض الإسلام مفصلاً.

7 - Disbelief of ‘Mockery’ and ‘Ridicule’: It is included within Disbelief of Hypocrisy and Apostasy which have been discussed in the Nullifiers of Islam section.

قال تعالى: ﴿وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ﴾ [التوبة: 65]

Allah the Most High says: “If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allah, His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (ﷺ) that you were mocking?"³³

³³ Qur'an: Surah Tawbah (9): 65

8 - كفر الإعراض: "و أما كفر الإعراض: فأن يعرض بسمعه وقلبه عن الرسول لا يصدقه ولا يكذبه، ولا يواليه، ولا يعاديه، ولا يصغي إلى ما جاء به ألبتة."

8 - Disbelief of ‘Abandonment’: “As for Disbelief of Abandonment, then it is to turn away, with one’s hearing and heart, from the Messenger (ﷺ) neither confirming or denying him, nor allying or being hostile towards him, and not lending an ear to anything he came with at all.”³⁴

قال تعالى: ﴿وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا ۚ إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ﴾ [السجدة: 22]

Allah the Most High says: “And who does more wrong than he who is reminded of the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then he turns aside therefrom? Verily, We shall exact retribution on the Mujrimoun (criminals, disbelievers, polytheists, sinners, etc.).”³⁵

³⁴ **Reference:** Madaarij As-Salikeen (1/347)

³⁵ **Qur’an:** Surah Sajdah (32): 22

9 - كفر الإباء والاستكبار: "وأما كفر الإباء والاستكبار: فنحو كفر إبليس فإنه لم يجحد أمر الله ولا قابله بالإنكار وإنما تلقاه بالإباء والاستكبار، ومن هذا كفر من عرف صدق الرسول، وأنه جاء بالحق من عند الله ولم ينقد له إباء واستكباراً، وهو الغالب على كفر أعداء الرسول."

9 - Disbelief of ‘Stubborn Refusal’ and ‘Arrogance’: “As for disbelief of stubborn refusal and arrogance, then it is like the disbelief of Iblis, for certainly, he did not negate Allah’s command nor meet it with denial (i.e he acknowledged it), but rather he responded with stubborn refusal and arrogance. In like manner, the one who knows the truthfulness of the Messenger (ﷺ) and that he came (to mankind) with the truth (as revealed) from Allah, yet does not obey him out of stubborn refusal and arrogance, disbelieves. This is the case most prevalent with the enemies of the Messenger.”³⁶

قال تعالى: ﴿فَقَالُوا أَنْوْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَابِدُونَ﴾
[المؤمنون: 47]

Allah the Most High says: “They said: ‘Shall we believe in two men like ourselves, and their people are obedient to us with humility (and we use them to serve us as we like).’”³⁷

³⁶ Reference: Madaarij As-Salikeen (1/347)

³⁷ Qur’an: Surah Mu’minoos (23): 47

10 - كفر النفاق: "فهو أن يظهر بلسانه الإيمان وينطوي بقلبه على التكذيب، فهذا هو النفاق الأكبر."

10 - Disbelief of 'Hypocrisy': "It is to openly profess faith with one's tongue, while concealing, rejection at heart. This is Major Hypocrisy (i.e takes one out of the fold of Islam)."³⁸

قال تعالى: ﴿إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ ۚ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ (1) اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ ۚ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ (2) ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ﴾ [المنافقون: 1-3]

Allah the Most High says: (1) "When the hypocrites come to you (O Muhammad ﷺ), they say: 'We bear witness that you are indeed the Messenger of Allah.' Allah knows that you are indeed His Messenger and Allah bears witness that the hypocrites are liars indeed. (2) They have made their oaths a screen (for their hypocrisy). Thus, they hinder (men) from the Path of Allah. Verily, evil is what they used to do. (3) That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not."³⁹

³⁸ **Reference:** Madaarij As-Salikeen (1/347)

³⁹ **Qur'an:** Surah Munafiqoon (63): 1-3

11 - كفر العناد: "وكفر العناد هو أن يعرف الله تعالى بقلبه و يعترف بلسانه، ولكن لا يتدين به، ولا يتخذه ديناً ككفر أبي طالب، فإنه عرف الله و رسوله بقلبه وأقر بلسانه."

11 – Disbelief of ‘Stubbornness’: “Disbelief of Stubbornness is to know Allah with one’s heart and to acknowledge (the truth) with one’s tongue, but (unwilling to be) devoted to it (as a way of life) and not taking it as a religion, rather like the disbelief of Abu Talib, who definitely acknowledged Allah and His Messenger at heart and also affirmed by his tongue...”⁴⁰

قال تعالى: ﴿الْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ (24) مَنَّاعٍ لِلْخَيْرِ مُعْتَدٍ مُّرِيبٍ (25) الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ﴾
[ق: 24-26]

Allah the Most High says: “(And it will be said): ‘Both of you (i.e two angels) throw into Hell every stubborn disbeliever (in the Oneness of Allah, in His Messengers.) (25) Hinderer of good, transgressor, doubter, (26) Who set up another ilah (god) with Allah, then (both of you) cast him in the severe torment.’”⁴¹

12 - كفر الاستحلال: وهو أن يستحل شيئاً ثبت تحريمه في الكتاب والسنة تحريماً قطعياً بعد علمه بثبوته، وهذا كفر بالإجماع.

12 - Disbelief of ‘Making the Unlawful Lawful’: It is to deem as lawful, something decisively established in the Qur’an and the Sunnah as being unlawful, after having known it’s decisive nature. This is disbelief by the consensus of the scholars.

⁴⁰ Reference: Tafsir As-Sam’aani (1/46)

⁴¹ Qur’an: Surah Qaf (50): 24-26

وأما الكفر الأصغر: وهو غير مخرج من الملة، فأقسام منها:

As for Minor Disbelief: which does not take one out of the fold of Islam, it is of the following types:

1 - **كفر النعمة:** قال تعالى: ﴿وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ﴾ [إبراهيم: ٣٤]

1 - Ingratitude of Allah's Blessings: Allah the Most High says: “and if you count the blessings of Allah, never will you be able to count them. Verily! Man is indeed an extreme wrong-doer, a disbeliever (denies Allah's blessings).”⁴²

قال تعالى: ﴿وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ﴾ [النحل: ١١٢]

Allah the Most High says: “And Allah puts forward the example of a township (Makkah), that dwelt secure and well content; its provision coming to it in abundance from every place, but it (it's people) denied the favors of Allah (with ungratefulness). So Allah made it taste the extreme of hunger (famine) and fear, because of that which they used to do.”⁴³

⁴² **Qur'an:** Surah Ibrahim (14): 34

⁴³ **Qur'an:** Surah Nahl (16): 112

2 - كفر الأخوة: ودليله حديث عَبْدُ اللَّهِ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "سَبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ". البخاري (٧٠٧٦)

2 – Neglecting the Rights of Brotherhood: The evidence for this is the narration of Abdullah (who) said: “The Prophet (ﷺ) said: ‘Insulting a Muslim is wickedness and fighting him is (equivalent to) disbelief.’”⁴⁴

4+3 - كفر الطعن في الأنساب و كفر النياحة على الميت.

3+4 - Insulting (a person’s) Lineage and Wailing over the Deceased:

ودليله حديث أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "اِثْنَتَانِ فِي النَّاسِ هُمَا بِهِمْ كُفْرٌ الطَّعْنُ فِي النَّسَبِ وَالنِّيَاحَةُ عَلَى الْمَيِّتِ". مسلم (٨٠)

The proof is the narration of Abu Hurairah (who) said: “The Messenger of Allah (ﷺ) said: “There are two characteristics amongst the people which are (equivalent to) Kufr: insulting lineage and wailing over the deceased.”⁴⁵

⁴⁴ **Sahih:** Recorded in Sahih Bukhari (no. 7076)

⁴⁵ **Sahih:** Recorded in Sahih Muslim (no. 67)

الدرس الثامن: النفاق⁴⁶

Lesson 8: Nifaaq (Hypocrisy)

النفاق قسمان:

Hypocrisy is 2 types:

1 - أكبر أو اعتقادي.

1 – Major or Creed related.

2 - أصغر أو عملي.

2 – Minor or in Practice (only).

1 - أما النفاق الاعتقادي أو الأكبر، فمخرج من الملة، وهو أن يظهر صاحبه الإسلام ويبطن الكفر.

1 - As for Major or Creed related Hypocrisy: it takes a person out of the religion. It is an open display of Islam while inwardly concealing disbelief.

⁴⁶ **Notes:** For more information on the definition of hypocrisy, its types and its evidences can be researched from the collection of articles by shaykh Umar Al-Hadouchi, the most important of them on the subject is under the title of “إخبار الرفاق بأخطار النفاق” - http://www.ilmway.com/site/maqdis/MS_14216

قال تعالى: ﴿وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَى شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ. اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ﴾ [البقرة: ١٤-١٥]

Allah the Most High says: “And when they meet those who believe, they say: ‘We believe,’ but when they are alone with their Shayateen (devils - polytheists, hypocrites, etc.), they say: ‘Truly, we are with you; verily, we were but mocking.’ (15) Allah mocks at them and gives them increase in their wrong-doings to wander blindly.”⁴⁷

2 - وأما النفاق العمليّ أو الأصغر، فهو غير مخرج من الملة، وهو أقسام منها:

2 - As for Hypocrisy in practice or Minor Hypocrisy: It does not remove a person from the religion. This type of hypocrisy is of different types, from them are:

1 - الكذب.

1 – Lying.

2 - الغدر.

2 – Betraying (one’s covenant).

3 - مخالفة الوعد.

3 - Breaking (one’s) promise.

4 - الفجر عند المخاصمة.

4 - Resorting to obscene language when disputing.

⁴⁷ **Qur’an:** Surah Baqarah (2): 14-15

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا وَمَنْ كَانَتْ فِيهِ خَلَّةٌ مِنْهُنَّ كَانَتْ فِيهِ خَلَّةٌ مِنْ نِفَاقٍ حَتَّى يَدَّعَهَا إِذَا حَدَّثَ كَذَبَ وَإِذَا عَاهَدَ غَدَرَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا خَاصَمَ فَجَرَ".

رواه البخاري (34) ومسلم (58)

It is narrated on the authority of Abdullah bin 'Amr that the Prophet (ﷺ) said: "There are four characteristics, whoever has them all is a pure hypocrite and whoever has one characteristic has one of the characteristics of hypocrisy until he gives it up. (These characteristics are) When he speaks he lies, when he makes a covenant he betrays it, when he makes a promise he breaks it, and when he disputes he resorts to obscene speech."⁴⁸

⁴⁸ **Sahih:** Recorded in Sahih Bukhari (no. 34) and Sahih Muslim (no. 58)

قال الحافظ ابن رجب رحمه الله:

Al-Hafidh Ibn Rajab (may Allah have mercy upon him) said:

"والذي فسر به أهل العلم المعتبرون أن النفاق في اللغة هو من جنس الخداع والمكر، وإظهار الخير وإبطان خلافه، وهو في الشرع ينقسم إلى قسمين: أحدهما النفاق الأكبر، وهو أن يظهر الإنسان الإيمان بالله وملائكته وكتبه ورسله واليوم الآخر، ويبطن ما يناقض ذلك كله أو بعضه، وهذا هو النفاق الذي كان على عهد رسول الله صلى الله عليه وسلم، ونزل القرآن بدم أهله وتكفيرهم، وأخبر أن أهله في الدرك الأسفل من النار.

"The interpretation as given by reliable scholars, is that hypocrisy linguistically is a form of deception and trickery. It is to publicly display virtue whilst (inwardly) concealing the opposite. In Islamic terminology, however, it divides into two types, Major Hypocrisy, which is when a person outwardly displays belief in Allah, His Angels, His Books, His Messengers and the Last Day but conceals things within him that invalidate these beliefs in totality or partially, this type of hypocrisy was present during the time of the Messenger of Allah (ﷺ) and the Qur'an came down condemning and declaring such individuals as disbelievers and in the lowest depths of the fire (of Hell).

والثاني النفاق الأصغر، وهو نفاق العمل، وهو أن يظهر الإنسان علانية صالحة ويبطن ما يخالف ذلك.

The second type is Minor Hypocrisy, which is only in practice (and not in belief), it is when a person makes a public display of uprightness while concealing within him the opposite.

وحاصل الأمر: أن النفاق الأصغر كله يرجع إلى اختلاف السريرة والعلانية، كما قاله الحسن. والنفاق الأصغر وسيلة إلى النفاق الأكبر، كما أن المعاصي بريد الكفر، وكما يخشى على من أصر على المعصية أن يسلب الإيمان عند الموت؛ كذلك يخشى على من أصر على خصال النفاق أن يسلب الإيمان فيصير منافقا خالصا، وسئل الإمام أحمد: ما تقول فيمن لا يخاف على نفسه النفاق؟ قال: ومن يأمن على نفسه النفاق؟ وكان الحسن يسمي من ظهرت منه أوصاف النفاق العملي منافقا، وروى نحوه عن حذيفة.

"جامع العلوم والحكم" (ص ٤٣٠-٤٣٤)

In summary, all of Minor Hypocrisy refers to an inconsistency of the inner (convictions, thoughts, beliefs etc) and the outer, as stated by Al-Hasan. Minor hypocrisy leads to Major hypocrisy just like sins (can potentially) lead (a person) to disbelief and just as it is feared for the one who actively persists in sin his faith being snatched away at the moment of death, it is likewise feared for the one who persists in the traits of hypocrisy his faith being snatched away, thus becoming an absolute hypocrite. Imam Ahmad was asked, 'What do you say about the one who does not fear hypocrisy for himself?' He replied, 'Who can be sure that he is safe from hypocrisy?' Al-Hasan would consider a hypocrite anyone on whom hypocritical traits were evident, also something similar was also narrated from Hudhayfah.⁴⁹

⁴⁹ Reference: Jaami' al-'Uloom Wa'l Hukam (p. 430-434)

الدرس التاسع: السُّنَّة

Lesson 9: Sunnah

السنة في الشرع: اتباع ما جاء عن الرسول (ﷺ) من الأوامر وترك ما نهى عنه فهي تشمل في الشرع كل ما جاء عن الرسول (ﷺ) من أمور واجبة وأمور مستحبة وترك الأمور المحرمة وترك الأمور المكروهة.

In Islamic terminology the term ‘Sunnah’ means; following what came from the Prophet (ﷺ) of commandments and leaving what the Prophet (ﷺ) forbade. Therefore, Islamically, it includes all that is narrated from the Prophet (ﷺ) of obligatory and recommended matters as well as the leaving off all the forbidden and disliked matters.

أقسام السُّنَّة:

Types of Sunnah:

1 - سنة قولية: ما قاله الرسول (ﷺ).

1 - **Spoken Sunnah:** That which the Messenger (ﷺ) said.

2 - سنة فعلية: ما فعله الرسول (ﷺ).

2 - **Practical Sunnah:** That which the Messenger (ﷺ) practiced.

3 - سنة تقريرية: وما أقره الرسول (ﷺ).

3 - **Sunnah of Affirmation:** That which the Messenger (ﷺ) affirmed.

إِتِّبَاعُ السُّنَّةِ

Following the Sunnah

أدلة وجوب اتباع السنة من القرآن الكريم ومن الأحاديث النبوية.

Evidence of the obligation of following the Sunnah from the Glorious Qur'an and the Prophetic narrations.

أدلة القرآن الكريم على حجية السُّنَّةِ

The Evidences from The Qur'an of the importance and authority of the Sunnah:

الأَوَّلُ: قال الله تعالى: ﴿مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾ [النساء: 80] ، فجعل الله تعالى طاعة رسوله (ﷺ) من طاعته.

First Evidence: Allah the Most High says: “He who obeys the Messenger has indeed obeyed Allah . . .”⁵⁰ Allah describes obedience to His Messenger (ﷺ) as obedience to Him.

ثم قرن طاعته بطاعة رسوله، قال تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ﴾ [النساء: 59]

Furthermore, He connected (the command of) obeying Him with (the command of) obeying the Prophet (ﷺ) when He the Most High said: “O you who believe! Obey Allah and obey the Messenger . . .”⁵¹

⁵⁰ Qur'an: Surah al-Nisa' (4): 80

⁵¹ Qur'an: Surah al-Nisa' (4): 59

الثاني: حذر الله عز وجل من مخالفة رسوله (ﷺ)، وتوعد من عصاه بالخلود في النار، قال تعالى: ﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾ [النور: 63]

Second Evidence: Allah has warned against opposing the Prophet (ﷺ) and sworn anyone who disobeys him to eternal Hell. Allah the Most High says: “. . . And let those who oppose the Messenger’s commandment beware, lest some fitnah (trial, affliction, etc.) befall them or a painful torment be inflicted on them.”⁵²

الثالث: جعل الله تعالى طاعة رسوله (ﷺ) من لوازم الإيمان، ومخالفته من علامات النفاق، قال تعالى: ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾ [النساء: 65]

Third Evidence: Allah the Most High has made His Messenger’s obedience from the requirements of faith and opposing him is a sign of hypocrisy. Allah the Most High says: “But no! by your Lord! they can have no Faith, until they make you [Muhammad ﷺ] judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.”⁵³

⁵² Qur’an: Surah Nur (24): 63

⁵³ Qur’an: Surah al-Nisaa’ (4): 65

الرَّابِع: أمره سبحانه وتعالى عباده بالاستجابة لله وللرسول، قال تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾ [الأنفال: 24]

Fourth Evidence: His, glorified and exalted be He, command to His slaves to respond by obeying Him and His Messenger. Allah the Most High says: “O you who believe! Answer Allah (by obeying Him) and (His) Messenger when he calls you to that which will give you life . . .”⁵⁴

الخَامِس: أمرهم سبحانه برد ما تنازعوا فيه إليه وإلى رسوله، وذلك عند الاختلاف، قال تعالى: ﴿فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ﴾ [النساء: 59]

Fifth Evidence: His, glorified be He, command to His slaves to refer to Him and His Messenger (ﷺ), at the event of a dispute. Allah the Most High says: “. . . (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger ...”⁵⁵

⁵⁴ **Qur'an:** Surah Anfal (8): 24

⁵⁵ **Qur'an:** Surah al-Nisaa' (4): 59

أدلة السنة النبوية على حجية السنة

The Evidences of the importance and authority of the Sunnah from the Sunnah

الأول: عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ (ﷺ) قَالَ "دَعُونِي مَا تَرَكْتُكُمْ، إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِسُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ، فَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَاجْتَنِبُوهُ، وَإِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ". البخاري [7288]

First Evidence: Narrated by Abu Hurairah: "The Prophet (ﷺ) said: 'Leave me as I leave you, for the people who were before you were ruined because of their questions and their differences over their Prophets. So, if I forbid you to do something, then keep away from it. And if I order you to do something, then do of it as much as you can.'"⁵⁶

⁵⁶ **Sahih:** Recorded in Sahih Bukhari (no. 7288)

الثاني: مَا رَوَاهُ أَبُو دَاوُدَ فِي سُنَنِهِ عَنِ الْعَرَبَاذِ بْنِ سَارِيَةَ - رَضِيَ اللَّهُ عَنْهُ - ، صَلَّى بِنَا رَسُولُ اللَّهِ (ﷺ) ذَاتَ يَوْمٍ ثُمَّ أَقْبَلَ عَلَيْنَا فَوَعظَنَا مَوْعِظَةً بَلِيغَةً ذَرَفَتْ مِنْهَا الْعُيُونُ وَوَجَلَتْ مِنْهَا الْقُلُوبُ فَقَالَ قَائِلٌ يَا رَسُولَ اللَّهِ كَأَنَّ هَذِهِ مَوْعِظَةُ مُودَعٍ فَمَاذَا تَعْهَدُ إِلَيْنَا فَقَالَ "أُوصِيكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ عَبْدًا حَبَشِيًّا فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ بَعْدِي فَسِيرَى اخْتِلَافًا كَثِيرًا فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الْمَهْدِيِّينَ الرَّاشِدِينَ تَمَسَّكُوا بِهَا وَعَظُّوا عَلَيْهَا بِالنَّوَاجِذِ وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحَدَّثَةٍ بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ."

Second Evidence: Abu Dawud's report from Al-'Irbad ibn Sariyah may Allah be pleased with him: "One day the Messenger of Allah (ﷺ) led us in prayer, then faced us and gave us a lengthy advice at which the eyes shed tears and the hearts trembled. A man said: 'Messenger of Allah! It seems as if it were a farewell advice, so what injunction do you give us?' He then said: 'I enjoin you to fear Allah, and to listen and obey (to those in charge) even if it be an Abyssinian slave, for, certainly, those of you who live after me will see much disagreement. Therefore, you must follow my way (Sunnah) and the ways of rightly-guided caliphs! Hold fast to it and bite on to it with your molars! And avoid any newly-invented matter, for every newly-invented matter is an innovation, and every innovation is misguidance.'"⁵⁷

⁵⁷ **Sahih:** Recorded in Sunan At-Tirmidhi (no. 266) who graded it Hasan Sahih.

الثالث: سَمِعَ أَبُو هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ (ﷺ) قَالَ "مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ، وَمَنْ أَطَاعَ أَمِيرِي فَقَدْ أَطَاعَنِي، وَمَنْ عَصَى أَمِيرِي فَقَدْ عَصَانِي".

Third Evidence: Abu Hurairah heard Allah's Messenger (ﷺ) say, "Whoever obeys me, obeys Allah and whoever disobeys me, disobeys Allah and whoever obeys the ruler I appoint, obeys me and whoever disobeys him, disobeys me."⁵⁸

⁵⁸ **Sahih:** Recorded in Sahih Bukhari (no. 7137)

الدرس عشر: البدعة Lesson 10: Bid'ah (Innovation)

تعريف البدعة:

البدعة في اللغة: ابتداء الشيء من غير مثال سابق، ومنه قول الله عز وجل:
{بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ} [البقرة: 117]

Definition of Bid'ah:

Linguistically it means: initiating something (new) without a previous model, like Allah's saying: "The Originator of the heavens and the earth..."⁵⁹

وهو في الشرع كل اعتقاد أو عمل أو لفظ أحدث بعد موت النبي بنية التعبد والتقرب إلى الله، ولم يدل عليها الدليل من الكتاب، ولا من السنة، ولا إجماع السلف.

Islamically, it refers to every belief, practice or speech which occurred after the death of the Prophet (ﷺ) with the intention of worship and closeness to Allah while there is no evidence supporting it from the book (i.e Qur'an), Sunnah (of the Prophet ﷺ) or the consensus of the Salaf (i.e the righteous predecessors).

⁵⁹ **Qur'an:** Surah al-Baqarah (2): 117, ([Badee'] stems from the same root word of Bid'ah)

والابتداع على قسمين:

Innovation is of 2 types:

1 - ابتداع في العادات: كابتداع المخترعات الحديثة، وهذا مباح لأن الأصل في العادات الإباحة.

1 - Customary Innovation: like the innovation of modern day inventions. This is permissible, because the standard principle (in Islamic Law) with regard to customary practices is that it is permissible.

2 - وابتداع في الدين: وهذا محرم، لأن الأصل فيه التوقف.

2 - Religious Innovation: This is haraam, because the standard principle (in Islamic Law) regarding it is to withhold.

حكم البدعة في الدين بجميع أنواعها: كل بدعة في الدين محرمة وضلالة، لقوله (ﷺ): "وَأَيَّاكُمْ وَمُحَدَّثَاتُ الْأُمُورِ، فَإِنَّ كُلَّ مُحَدَّثَةٍ بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ". رواه أبو داود والترمذي وقال: حديث حسن صحيح.

The ruling on Religious Innovation in all its forms: Any innovation in the religion is forbidden and a misguidance due to the Prophet's (ﷺ) statement: "Avoid any newly-invented matter, for every newly-invented matter is an innovation, and every innovation is a misguidance."⁶⁰

⁶⁰ **Sahih:** Recorded in Sunan At-Tirmidhi (no. 266) who graded it Hasan Sahih.

عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ قَالَ رَسُولُ اللَّهِ (ﷺ) مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ. رواه البخاري [2697]

Aisha may Allah be pleased with her narrated that Allah's Messenger (ﷺ) said: "Whosoever introduces something new in this matter of ours (i.e Islam), what is not (found) in it, than it is rejected."⁶¹

وكان (ﷺ) يقول إذا خطب: أَمَّا بَعْدُ فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ وَخَيْرُ الْهُدَى هُدَى مُحَمَّدٍ وَشَرُّ الْأُمُورِ مُخْدَتَاتُهَا وَكُلُّ بِدْعَةٍ ضَلَالَةٌ.. " رواه مسلم رقم 867.

The Prophet (ﷺ) used to say when delivering a sermon: "...As for what follows, then, certainly, the best of speech is the Book of Allah and the best of guidance is the guidance of Muhammad (ﷺ) and the worst of things are those which are newly-invented, and every innovation is going astray..."⁶²

عَرَّفَ الْحَافِظُ ابْنُ رَجَبٍ الْحَنْبَلِيُّ (رحمه الله) البدعة بتعريف جامع فقال : فكل من أحدث شيئاً، ونسبه إلى الدين، ولم يكن له أصل من الدين يرجع إليه: فهو ضلالة، والدين منه بريء. " جامع العلوم والحكم (2 / 128)

Al-Hafidh Ibn Rajab Al-Hanbali (Allah have mercy on him) gave a comprehensive definition of innovation when he said: "Whosoever introduces something new and attributes it to the religion, although it has no basis within the religion to which it returns, then it is a misguidance and the religion is free from it."⁶³

⁶¹ **Sahih:** Recorded in Sahih Bukhari (no. 2697)

⁶² **Sahih:** Recorded in Sahih Muslim (no. 867)

⁶³ **Reference:** Jaami' al-U'loom wa al-Hikam (2/128) by Al-Hafidh Ibn Rajab Al-Hanbali.

وقال الإمام أبو عثمان إسماعيل بن عبد الرحمن الصابوني رحمه الله حاكياً مذهب السلف أهل الحديث: "واتفقوا مع ذلك على القول بقهر أهل البدع، وإذلالهم، وإخزائهم، وإبعادهم، وإقصائهم، والتباعد منهم، ومن مصاببتهم، ومعاشرتهم، والتقرب إلى الله عز وجل بمجانبتهم ومهاجرتهم." عقيدة السلف وأصحاب الحديث (ص: 123)

Also, Imam Abu Uthman bin Abdur-Rahman As-Saaboonee (Allah have mercy on him), while reporting about the way of the Salaf, the People of Prophetic Tradition (Ahl As-Sunnah), said: "...Although, having said that, they all agreed upon subduing the people of innovation, degrading, humiliating, ousting, expelling and shunning them, not befriending nor associating with them and coming closer to Allah by avoiding and leaving them."⁶⁴

البدعة في الدين إما:

Bid'ah in the religion is either:

1 - بدعة مكفرة: مخرجة من الملة.

1 – **Heretical Bid'ah:** This type takes one out of the fold of Islam.

2 - بدعة غير مكفرة: غير مخرجة من الملة.

2 – **Non-Heretical Bid'ah:** This type does not take one out of the fold of Islam.

⁶⁴ **Reference:** Aqeedah Ahl As-Salaf wa Ashaab Al-Hadeeth (p: 123) by Imam Abu Uthman bin Abdur-Rahman As-Saaboonee.

وهي أقسام:

It is the Following Types:

1 - بدعة اعتقادية: وهي كل اعتقاد مخالف للكتاب والسنة.

1 - Innovation in Belief: It is any belief conflicting with the Qur'an and Sunnah.

2 - بدعة لفظية: وهي كل لفظ تلفظ به الشخص تعبداً وهو مخالف للكتاب والسنة.

2 - Innovation in Speech: It is any word uttered by a person, as an act of worship, conflicting with the Qur'an and Sunnah.

3 - بدعة عملية: وهي كل حركة صدرت من الإنسان تعبداً وهي مخالفة للكتاب والسنة.

3 - Innovation in Practice: It is every motion a person does, as an act of worship, conflicting with the Qur'an and Sunnah.⁶⁵

⁶⁵ **Reference:** For more information on the above subjects of Creed refer to the books - 'Al-Qawl-ul-Mufeed Fee Adillatit-Tawhid' (Beneficial Speech in Establishing the Evidences of Tawhid) by Sheikh Muhammad ibn Abdul-Wahhab al-Wasabi – extracts have been used from this book on several occasions, and one can refer to earlier texts like Al-'Aqidah al-Wasitiyah by Shaykh-ul-Islam Ibn Taymiyyah and others from the scholars of Ahlus Sunnah.

صَلَّى اللَّهُ
عَلَيْهِ
وَسَلَّمَ

مختصر صفة وضوء وصلاة النبي

Summarised Description of the Wudu' (Ablution) and Salah (Prayer) of the Prophet (ﷺ)

الدرس الحادي عشر: صفة وضوء النبي صلى الله عليه وسلم ونواقضه
Lesson 12– The Description of the Ablution of the Prophet (ﷺ) and
what nullifies it.

صفة وضوء النبي صلى الله عليه وسلم

The Description of the Ablution of the Prophet (ﷺ)

النية - ينبغي أن يعلم أن النية محلها القلب، فلا يشرع التلفظ بها بلسانه.

Intention - It should be noted that the seat of the intention is the heart, and it is not prescribed to utter it out loud.

ثم البسملة

Then, saying Bismillah 'In the name of Allah'.

ثم السواك

Then, using the Siwaak (toothbrush, to clean the teeth).

ثم غسل الكفين ثلاث مرات

Then, washing the hands three times.

ثم المضمضة والاستنشاق والاستنثار

Then, rinsing the mouth fully three times, sniffing water up the nose and then (using the left hand) blowing it out three times. (These three are to be combined i.e rinsing the mouth and sniffing the water in and out the nose using only one scoop of water, three times)

ثم غسل الوجه ثلاث مرات، وحد الوجه من منابت شعر الرأس المعتاد إلى ما انحدر من اللحيين والذقن، طولاً، ومن حدّ الأذن اليمنى إلى حد الأذن اليسرى عرضاً، والرجل يغسل شعر لحيته لأنه من الوجه، فإن كانت خفيفة وجب غسل ظاهرها وباطنها، وإن كانت ساترة للجلد، غسل ظاهرها فقط وخللها.

Then, washing the face three times, the face includes everything from the hairline to the jawbone and chin, and from one ear to the other ear. The beard should be washed as its considered part of the face. If it is thin then it should be washed inside and out, but if its such that the skin underneath can not be seen then washing just the surface and running wet fingers through it is sufficient.

ثم غسل اليدين إلى المرفقين ثلاث مرات، وحدّ اليد من رؤوس الأصابع مع الأظافر إلى أول العضد، ولا بد أن يزيل ما علق باليد قبل الغسل من عجين أو طين، وصبغ ونحوه مما يمنع وصول الماء إلى البشرة.

Then, washing the arms up to the elbows three times. The arm extends from the fingertips, including the nails, to the lower part of the upper arm. It is essential to remove anything, that could prevent the water from reaching the skin, stuck on the hands before washing them, like dough, mud, paint, etc.

ثم مسح الرأس والأذنين مرة واحدة بماء جديد غير البلل الباقي من غسل يديه، وصفة مسح الرأس أن يضع يديه مبلولتين بالماء على مقدم رأسه ويمرهما إلى قفاه ثم يردهما إلى الموضع الذي بدأ منه، ثم يدخل أصبعيه السبابتين في خرقى أذنيه، ويمسح ظاهرهما بإبهاميه.

Then, wiping the head and ears, with fresh water, not the water left over from washing his arms, once. The way in which the head is to be wiped is by running your wet hands from the front of your head to the back of your head, then bringing them back once again to the front. Then put your index fingers in your ears and wipe the back of the ears with your thumbs.

وبالنسبة لشعر المرأة فإنها تمسح عليه سواء كان نازلا أو ملفوفا من مقدم الرأس إلى منابت شعرها على الرقبة، ولا يجب مسح ما طال من شعرها على ظهرها.

With regard to a woman's hair, she should wipe it, whether it is loose or braided, from the front of her head to the roots of the hair at the neck. She does not have to wipe the entire length of her hair.

ثم غسل الرجلين ثلاث مرات إلى الكعبين.

Then, washing the feet up to the ankles three times.

ثم الدعاء بعد الانتهاء من الوضوء:

Then, saying the supplication after completing the ablution:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُ اللَّهِ وَرَسُولُهُ

'Ashhadu an laa ilaaha ill-Allaah wahdahu laa shareeka lah, wa ashhadu anna Muhammadan 'abduhu wa rasooluhu'

*"I testify that there is no god but Allah and that Muhammad is the servant of Allah and His Messenger."*⁶⁶

سُبْحَانَكَ اللَّهُمَّ، وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

"Subhaanaka Allaahumma wa bi hamdika, ashhadu an laa ilaaha ill anta, astaghfiruka wa atoobu ilayka"

*"Glory is to You, O Allah, and praise; I bear witness that there is none worthy of worship but You. I seek Your forgiveness and turn to You in repentance." It is written in a parchment, then sealed and is not opened till Judgement Day.*⁶⁷

⁶⁶ **Sahih:** Recorded in Sahih Muslim (no. 234a)

⁶⁷ **Sahih:** Recorded in Sunan An-Nasa'i, 'Amalul-Yawm wal-Laylah, p. 173. Graded as Sahih by Sheikh al-Albaani in Saheeh al-Targheeb (no. 225) and al-Silsilah al-Saheehah (no. 2333).

ولأن النبي صلى الله عليه وسلم رتبَّ الوضوء على هذه الكيفية يراعي الترتيب.

Also, the order of ablution should be maintained because the Prophet (ﷺ) did ablution in this order.

يراعي أيضاً الموالاة وهي أن يكون غسل الأعضاء المذكورة متوالياً بحيث لا يفصل بين غسل عضو وغسل العضو الذي قبله بفترة زمنية طويلة عرفاً، بل يتابع غسل لأعضاء الواحد تلو الآخر.

Also, washing each limb in succession, uninterrupted, i.e with no lengthy time gaps between washing one limb and the next.⁶⁸

⁶⁸ **Reference:** For more information on the description of Wudu' of the Prophet (ﷺ) refer to the book - Sifaat-ul Wudu' An-Nabi (ﷺ) (Description of the Prophet's Ablution) by Sheikh Abdul Aziz At-Tarefe – this book was the main reference for the chapter of Wudu'.

حديث: حُمْرَانَ مَوْلَى عُثْمَانَ أَنَّ عُثْمَانَ بْنَ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ دَعَا بِوُضُوءٍ فَتَوَضَّأَ فَغَسَلَ كَفَّيْهِ ثَلَاثَ مَرَّاتٍ ثُمَّ مَضَمَضَ وَاسْتَنْثَرَ ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثَ مَرَّاتٍ ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى إِلَى الْمِرْفَقِ ثَلَاثَ مَرَّاتٍ ثُمَّ غَسَلَ يَدَهُ الْيُسْرَى مِثْلَ ذَلِكَ ثُمَّ مَسَحَ رَأْسَهُ ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى إِلَى الْكَعْبَيْنِ ثَلَاثَ مَرَّاتٍ ثُمَّ غَسَلَ الْيُسْرَى مِثْلَ ذَلِكَ ثُمَّ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ نَحْوَ وُضُوءِي هَذَا ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَوَضَّأَ نَحْوَ وُضُوءِي هَذَا ثُمَّ قَامَ فَرَكَعَ رَكَعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ. " رواه مسلم (331)

Humraan the freed slave of ‘Uthmaan, (who) said that ‘Uthmaan ibn ‘Affaan (may Allaah be pleased with him) called for water to do wudoo’. He washed his hands three times, then he rinsed his mouth and nose, then washed his face three times, then he washed his right arm up to the elbow three times, then he washed his left arm likewise. Then he wiped his head, then he washed his right foot up to the ankle three times, then he washed his left foot likewise. Then he said, “I saw the Messenger of Allaah (ﷺ) doing wudoo’ as I have done it, and then He said, ‘Whoever does wudoo’ as I have done it, then prays two rak’ahs in which he focuses completely on his prayer, his previous sins will be forgiven.”⁶⁹

⁶⁹ **Sahih:** Recorded in Sahih Muslim (no. 331)

نواقض الوضوء:

Nullifiers of Wudu':

- 1 - ما خرج من السبيلين.
1 – All that exits from the two passages (i.e the front and back private parts, e.g. urine, pre-ejaculatory fluid, stool and gas).
- 2 - وزوال العقل بنوم أو غيره.
2 – Unconsciousness, by sleep or otherwise.
- 3 - مس الفرج من غير حائل وبشهوة.
3 - Touching the private part, without a cover (e.g. clothes), out of desire.
- 4 - أكل لحم الإبل.
4 – Eating camel meat.

الدرس الثاني عشر: صفة صلاة النبي صلى الله عليه وسلم ومبطلاتها
Lesson 12: The Description of the Prayer of the Prophet (ﷺ) and what breaks it.

صفة صلاة النبي صلى الله عليه وسلم
The Description of the Prayer of the Prophet (ﷺ)

يتوجه المصلي إلى القبلة وهي الكعبة أينما كان بجميع بدنه قاصدا بقلبه فعل الصلاة التي يريد بها من فريضة أو نافلة، ولا ينطق بلسانه بالنية.

To turn one's face and whole body towards the Qiblah which is the Ka'bah, intending, at heart, the specific prayer which he wants to pray, whether it is an obligatory prayer or an optional prayer.

ثم يكبر تكبيرة الإحرام قائلا الله أكبر.

Then, pronouncing 'takbirat al-ihram', i.e to say *Allahu Akbar*.

ويرفع يديه مع التكبير، أو قبله، أو بعده.

The hands should be raised simultaneously, before or after 'takbirat al-ihram'.

ويجعل كفيه حذو منكبيه، أو يحاذي بهما أطراف أذنيه. ويرفعهما ممدودتا الأصابع.

They should be raised in line with the shoulders, or in line with the earlobes. Also, they should be raised with the fingers stretched out.

يسن للمصلي أن يرفع يديه في أربعة مواضع في الصلاة:

- 1 - مع تكبيرة الإحرام.
- 2 - عند الركوع.
- 3 - عند الرفع من الركوع.
- 4 - إذا قام من التشهد الأول.

It is recommended to raise the hands in four places during the prayer:

- 1) When pronouncing Takbeer al-Ihraam (the first Takbeer).
- 2) When going down for Rukoo' (bowing position).
- 3) When rising from Rukoo'.
- 4) When standing up after the first Tashahhud (i.e from the second rakah).

ثم يضع يده اليمنى على ظهر كفه اليسرى وعلى الرُّسْغِ والساعد عقب التكبير. ويضعهما على صدره.

Then, the right hand should be placed on the back of the left hand, wrist and forearm, immediately after the takbir and the hands should be placed on the chest.

وعليه أن يخشع في صلاته، وأن يتجنب كل ما قد يُلهيه عنه. من زخارف ونقوش، فلا يصلي في حضرة طعامٍ يشتهيهِ، ولا وهو يدافعه البول أو الغائط.

Humility should be kept in the prayer, and everything that may cause distraction should be avoided, such as adornments and decorations (in the surrounding area) or praying when food is ready and served, or when there is a strong urge to urinate or defecate.

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وينظر في قيامه إلى موضع سجوده.

Whilst standing, the eyes should look towards the place of prostration.

ويسن أن يقرأ دعاء الاستفتاح وهو:

And it is Sunnah to recite the opening supplication saying:

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ
نَقِّنِي مِنَ الْخَطَايَا كَمَا يُنْقَى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْ خَطَايَايَ
بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ.

"Allahumma ba'id bayni wa bayena khatayaya kama boadta bayena al-mashriki wa'l-maghribi, allahumma naqqiniy min khatayaya kama yonaqa ath-thawbo alabyndo min ad-dans. Allahumma igysilniy min khatayaya bilmai wathalgi walbarad."

"O Allah, separate me from my sins as You have separated the east and west. O Allah, cleanse me of my sins as the white rope is cleansed from dirt. O Allah, wash off my sins with water, snow and hail."⁷⁰

⁷⁰ **Sahih:** Recorded in Sahih Bukhari (no. 744)

وإن شاء قال بدلا من ذلك:

Or, may instead say:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

*"Subhanaka allahumma wa bihamdika watabaraka ismoka wata'la
jaddoka wala ilaha ghayroka"*

*"Glory and praise be to You, O Allah. Blessed be Your name and exalted
be Your majesty, there is none worthy of worship except You."*⁷¹

وإن أتى بغيرهما من الاستفتاحات الثابتة عن النبي صلى الله عليه وسلم فلا بأس.

Any other supplications which the Prophet (ﷺ) used to say in his prayers is also valid.

والأفضل أن يفعل هذا تارة وهذا تارة لأن ذلك أكمل في الاتباع.

And It is best to alternate between each of these supplications, each one by turn, this would be the most complete manner in following what the Prophet (ﷺ) did.

⁷¹ **Sahih:** Recorded in Sahih Muslim (no. 399c)

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ثم يستعيذ بالله تعالى ويقول بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

Then, reciting the ‘istia’adhah’, followed by the ‘Basmalah’:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

"Audhuzo billahi min ash-shaytan ar-ragim."

*"I seek refuge with Allaah from Shaitân (Satan), the outcast (the cursed one)."*⁷²

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"Bismillah ar-Rahmaan ar-Raheem"

*"In the Name of Allaah, Most Gracious, Most Merciful."*⁷³

⁷² **Qur'an:** Surah Nahl: 98

⁷³ **Sahih:** Recorded in Sahih Muslim (no. 399a)

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ثم يقرأ سورة (الفاتحة) بتمامها وببسملة منها.

Then, reciting Surah al-Fatihah (the first surah of the Qur'an), with the Basmalah included.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
الرَّحْمَنِ الرَّحِيمِ
مَالِكِ يَوْمِ الدِّينِ
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

*Bismillāhi r-raḥmāni r-raḥīm. Al ḥamdu lillāhi rabbi l-‘ālamīn, Ar
raḥmāni r-raḥīm, Māliki yawmi d-dīn, Iyyāka na‘budu wa iyyāka
nasta‘īn, Ihdinā ṣ-ṣirāṭa al-mustaqīm, Ṣirāṭa al-laḍīna an‘amta ‘alayhim
ḡayri l-maḡḍūbi ‘alayhim walā ḍ-ḍāllīn.*

“The Entirely Merciful, The Especially Merciful. Owner of the Day of Recompense. You alone do we worship and You alone we seek for help. Guide us to the Straight Path. The path of those whom Your blessings are upon, not of those who You have cursed nor of those who have gone astray.”⁷⁴

⁷⁴ **Qur'an:** Surah Fatihah (1): 1-7

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التأمين سنة لكل مصلٍّ بعد فراغه من قراءة الفاتحة.

Saying “Ameen” is Sunnah for every worshipper when he finishes reciting al-Fatihah.

ويسن أن يجهر به -يعني التأمين- الإمام والمأموم فيما يُجهر فيه بالقراءة، وإخفاؤه فيما يُخفى فيه.

It is Sunnah for the Imam and the members of the congregation to say it (Ameen) out loud when Qur’aan is recited out loud, and to say it silently in prayers where Qur’aan is recited silently.

فمن لم يستطع أجزأه أن يقول:

As for those who are not able recite it (like a new muslim), it is sufficient to say:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

“Subhaan Allaah, wa’l-hamdu-Lillaah, wa laa ilaaha ill-Allaah, wa Allaahu akbar, wa laa hawla wa laa quwwata illa Billaah.

“Glory be to Allaah, praise be to Allaah, there is no god but Allaah, Allaah is Most Great, and there is no strength and no power except with Allaah.”⁷⁵

ويسن أن يقرأ بعد الفاتحة سورة أخرى، أو بعض الآيات في الركعتين الأوليين.

It is a Sunnah to recite after al-Fatihah another Surah or some verses, in the first two rak’ahs (units of prayer).

⁷⁵ **Hasan:** Recorded in Sunan Nasa’i (no. 924) and Sunan Abu Dawud (no. 832). Haafiz Ibn Hajar indicated that it is a Hasan narration in al-Talkhees al-Habeer (1/236).

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ويطيل القراءة بعدها أحياناً، ويُقَصِّرُها أحياناً.

The recitation may sometimes be made lengthy or short.

وتختلف القراءة باختلاف الصلوات، فالقراءة في صلاة الفجر أطول منها في سائر الصلوات الخمس، ثم الظهر، ثم العصر والعشاء، ثم المغرب غالباً.

Also, the (length of) recitation varies according to the prayers. The recitation in Fajr prayer is longer than it is in all the other prayers. Then comes Zuhr, then 'Asr, then 'Isha' and then Maghrib, usually.

والسنة إطالة القراءة في الركعة الأولى أكثر من الثانية.

The Sunnah is to make the recitation longer in the first rak'ah than in the second.

وأن يجعل القراءة في الآخرين أقصر من الأوليين، قدر النصف.

The recitation in the last two should be shorter than in the first two rak'ahs, by half the length.

ويجهر بالقراءة في صلاة الصبح والأوليين من صلاة المغرب والعشاء، والجمعة، والعيدین، والاستسقاء، والكسوف.

The Qur'an should be recited out loud in Fajr, in the first two rak'ahs of Maghrib and 'Isha', the Jumu'ah prayers, the two Eid prayers, the prayers for rain and the prayers at the time of an eclipse.

ويسر بهما في صلاة الظهر، والعصر، وفي الثالثة من صلاة المغرب، والآخرين من صلاة العشاء.

And it should be recited silently in the Zuhr and 'Asr prayers, in the third rak'ah of Maghrib and in the last two rak'ahs of 'Isha'.

والسنة أن يرتل القرآن ترتيلاً، قراءةً مفسرةً حرفاً حرفاً، ويزين القرآن بصوته ويتغنّى به في حدود الأحكام المعروفة عند أهل العلم بالتجويد.

The Sunnah is to recite the Qur'an at a measured pace, it should be read in a manner that clearly distinguishes each letter, beautifying the Qur'an melodiously with the voice whilst observing the well known rulings of Tajweed (refers to the rules governing pronunciation during recitation of the Qur'an).

فإذا فرغ من القراءة، سكت سكتة لطيفة بمقدار ما يترادّ إليه نفسه.

Upon completion of the recitation, a brief pause, enough to catch one's breath, should be taken.

ويركع مكبرا رافعا يديه إلى حذو منكبيه أو أذنيه جاعلا رأسه حيال ظهره واضعا يديه على ركبتيه مفرقا أصابعه ويطمئن في ركوعه ويقول:

Then, while raising the hands up to the level of the shoulders or ears saying Allahu Akbar (Allah is Great) one should go down to bowing position, bending down such that the head and back are level and the hands placed on the knees with the fingers spread out. One should be completely relaxed (in bowing position) and say:

سُبْحَانَ رَبِّيَ الْعَظِيمِ

"Subhana rabbi al-a'dhim."

"Glory be to my Lord, the Almighty."⁷⁶

⁷⁶ **Sahih:** Recorded in Sahih Muslim (no. 772)

والأفضل أن يكررها ثلاثاً أو أكثر ويستحب أن يقول مع ذلك:

It is best to repeat it thrice or more and it is also advisable to say in addition to that:

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي.

"Subhanak allahumma rabbana wa bihamdika, allahumma ighfirli."

"Exalted Are You O Allah our Lord, and by Your praise [do I exalt you].
O Allah! Forgive me."⁷⁷

ولا يجوز أن يقرأ القرآن في الركوع، ولا في السجود.

And it is not permissible to recite Qur'an in the bowing position or in the prostration.

ومن السنة أن يسوي بين الأركان في الطُّول، فيجعل ركوعه وقيامه بعد الركوع، وسجوده، وجلسه بين السجدين قريباً من السواء.

It is Sunnah to make the essential movements of prayer equal in length, so the bowing, the standing after bowing, the prostration and the sitting between the two prostrations should be made approximately the same in length.

⁷⁷ **Sahih:** Recorded in Sahih Bukhari (no. 794)

ثم يرفع رأسه من الركوع رافعا يديه إلى حذو منكبيه أو أذنيه، قائلا:

Then, raising up from the bowing while raising one's hands to the level of the shoulders or ears and saying:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

"Sami' allahuliman hamidah."

"Allah listens to him who praises Him."⁷⁸

ويقول حال قيامه:

Then, when fully in the standing position, saying:

رَبَّنَا وَلَكَ الْحَمْدُ، حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ.

"Rabbana walaka al-hamdu hamdan kathira'n tayyiban mubarakan fihi."

"O our Lord! All the praises are for You, many good and blessed praises."⁷⁹

أما إن كان مأموما فإنه يقول عند الرفع: رَبَّنَا وَلَكَ الْحَمْدُ.

But, if the worshipper is led in his prayer by the Imam, he should say when rising up:

رَبَّنَا وَلَكَ الْحَمْدُ

"Rabbana walaka al-hamd"

"Our Lord, [and] to You be all Praise."⁸⁰

⁷⁸ **Sahih:** Recorded in Sahih Bukhari (no. 736)

⁷⁹ **Sahih:** Recorded in Sahih Bukhari (no. 799)

⁸⁰ **Sahih:** Recorded in Sahih Bukhari (no. 735)

ويستحب أن يضع كل منهما - أي الإمام والمأموم - يديه على صدره كما فعل في قيامه قبل الركوع.

The worshipper may put his hands back on his chest, as was before bowing.

ثم يقوم معتدلاً مطمئناً، حتى يأخذ كل عظم مأخذه.

Also, one should stand fully straight and be relaxed until all the bones take their places.

ثم يسجد مكبراً، ثم يَخِرُّ إلى السجود على يديه، يضعهما قبل ركبتيه أو قدم ركبتيه قبل يديه.

Then, going down to prostration while saying Allahu Akbar. Then he should go down into sujood on his hands, putting them down before the knees or one can touch the ground with his knees before his hands.

مستقبلاً بأصابع رجليه ويديه القبلة ضاماً أصابع يديه.

The fingers and toes should be directed towards the Qiblah (in Makkah) and the fingers should be joined together and not separated.

ويسجد على أعضائه السبعة: الجبهة مع الأنف، واليدين، والركبتين، وبطن أصابع الرجلين.

Prostration should be done on the seven limbs; the forehead, the nose, both hands, both knees and the inner part of the toes (these seven limbs must touch the ground).

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ويجعل كفّيه حذو منكبيه وتارةً يجعلهما حذو أُذنيه.

The palms should be level with the shoulders and sometimes it should be made level with the ears.

ويرفع ذراعيه عن الأرض، ولا يبسطهما بسط الكلب.

The forearms should come off the ground and not be placed on the ground like a dog does.

ويستقبل بأطراف أصابعهما القبلة، وَيَرُصُّ عَقْبِيهِ.

The toes should be pointing in the direction of the Qiblah and the heels should be together.

ويجب عليه أن يعتدل في سجوده، وذلك بأن يعتمد فيه اعتماداً متساوياً على جميع أعضاء سجوده ويقول ثلاثاً أو أكثر.

Prostration must be done in ease by distributing his weight equally on all parts of the body in contact with the ground. Then (the following) should be said thrice or more:

سُبْحَانَ رَبِّيَ الْأَعْلَى

"Subhana rabbi al-A'la."

"Glorified is my Lord, the Exalted."⁸¹

⁸¹ **Sahih:** Recorded in Sahih Muslim (no. 772)

ويستحب أن يقول مع ذلك:

It is advisable to also say:

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي

"Subhanaka allahuma rabbana wa bi hamdika, allahuma ighfir li."

"Glory be to You, Our Lord, and I praise You. Our Lord, forgive me my sins."⁸²

ويُستحب أن يكثر الدعاء فيه؛ لأنه مظنة الإجابة.

It is recommended to offer a lot of supplication during prostration, because it is a time when supplication is likely to be answered.

ثم يرفع رأسه مكبراً ويجلس مطمئناً، حتى يرجع كل عظم إلى موضعه ويراعي الافتراش أو الإقعاء بين السجدين.

Then the head should be raised, saying takbir and sit at ease, until every bone returns to its place. While in this position one should observe the Iftiraash or Iq'aa' position. Iftiraash means sitting on the left thigh with the right foot planted on the ground with the toes pointing towards the Qiblah and Iq'aa' means resting on both heels and feet.

⁸² **Sahih:** Recorded in Sahih Bukhari (no. 817)

ويقول في هذه الجلسة:

Whilst in this position, one should say:

رَبِّ اغْفِرْ لِي، رَبِّ اغْفِرْ لِي

“Rabbi ighfir li, Rabbi ighfir li”

My Lord, forgive me, my Lord, forgive me.”⁸³

ثم يسجد السجدة الثانية مكبرا ويفعل فيها كما فعل في السجدة الأولى.

Then, going down a second time to prostrate in the same manner as the first.

تستحب المحافظة على جلسة الاستراحة، وهي جلسة لطيفة عقب السجدين في كل ركعة لا يتشهد عقبها.

It is recommended to have the habit of sitting for a brief rest during prayer, i.e., after the two prostrations of each rak’ah in which one does not recite the Tashahhud immediately after the prostrations.

ثم ينهض قائما إلى الركعة الثانية معتمدا على الأرض بيديه أو معتمدا على ركبتيه.

Then, rise up to stand for the second rak’ah whilst supporting oneself on one’s hands or one can support themselves with the knees.

⁸³ **Sahih:** Recorded in Sunan Abu Dawud (no. 874) and Sunan Nasa’i (no. 1145). Graded Sahih by Shaykh al-bani in Sahih Sunan ibn Majah (1/148).

ويصنعُ فيهما كما صنعَ في الأولى، إلا أنه لا يقرأُ فيها دعاء الاستفتاح، ويجعلها أقصر من الركعة الأولى.

The second rak'ah is performed exactly as the first only without the opening supplication. Also, it should be made shorter in length than the first rak'ah.

فإذا فرغ من الركعة الثانية، وركع وسجد، قَعَدَ للتشهد.

When the second rak'ah along with the ruku' and Sajdah is completed, one should sit for the Tashahhud.

ويجلس مفترشاً - كما سبق - بين السجدين. لكن لا يجوز الإقعاء هنا.

Iftiraash, as described above for the sitting between the two prostrations should be observed in this position, but it is not permitted to sit in Iq'aa' at this point.

ويضع كَفَّيه على فخذهِ وركبتيه، ولا يبعد نهاية مرفقيه عن فخذه.

The hands should be placed on the thighs and knees, and the end of each arm not be far apart from the thighs.

ولا يجوز أن يجلس معتمداً على يده، وخصوصاً اليسرى.

It is not permissible to sit resting on one's arms, especially the left arm.

إذا كانت الصلاة ثنائية أي ركعتين كصلاة الفجر والجمعة والعيد جلس بعد رفعه من السجدة الثانية ناصباً رجله اليمنى مفترشاً رجله اليسرى.

If the prayer consists of two rak'ah like the Fajr prayer, 'Eid prayers or the Friday Jumu'ah prayer, then, after the second prostration, one should sit with his right foot erect, on his left foot laid down.

ويقبض أصابع كفه اليمنى كلها إلا السبابة، ويضع إبهامه على إصبعه الوسطى تارةً وتارةً يُحَلِّقُ بهما حلقةً لثبوت الصفتين عن النبي صلى الله عليه وسلم، والأفضل أن يفعل هذا تارةً وهذا تارةً.

All the fingers of the right hand should be clenched except the index finger, and the thumb should sometimes be touching the middle finger and sometimes both should be used to form a circle as both of these practices have been established from the Prophet (ﷺ). Thus, it is advised to alternate between these two manners.

الإشارة بالسبابة في التشهد الأول والثاني من حين يجلس إلى نهاية التشهد ويرمي ببصره إليها.

Pointing the index finger is in the first and last Tashahhud, from the beginning to the end of the Tashahhud and the eyes should look towards it.

ويفعل هذا كله في كل تشهدٍ.

He should do this in every Tashahhud.

ثم يقرأ التشهد:

Then the Tashahud should be read:

التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ
وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ،
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

*“at-taḥiyyaatu lillaahi waṣ-ṣalaawaatu waṭ-ṭayyibaatu, was-salaamu
‘alayka ayyuhan-nabiyyu wa raḥmatullaahi wa barakaatuh, as-salaamu
‘alaynaa wa ‘alaa ‘ibaad-illaahiṣ-ṣaaliḥeen, ash-hadu an laa ilaaha ill-
allaahu, wa ash-hadu anna muḥammad-an ‘abduhu wa rasooluh.”*

*“All the compliments, prayers and good things are due to Allah; peace
be on you, O Prophet, and Allah's mercy and blessings [be on you].
Peace be on us an on the pious subjects of Allah. I testify that there is
no Deity worthy of worship but Allah, and I testify that Muhammad is
His slave and His Messenger.”⁸⁴*

ثم ينهض إلى الركعة الثالثة مكبرا وهنا الموضع الرابع المستحب فيه رفع
اليدين في الصلاة ثم إلى الركعة الرابعة.

Then he should stand up for the third rak’ah -and this is the fourth
place where it is mustahabb to raise the hands- and then (proceed)
for the fourth rak’ah.

⁸⁴ **Sahih:** Recorded in Sahih Bukhari (no. 831)

ويقرأ في كلٍّ من الثالثة والرابعة سورة (الفاتحة) ويضيف إليها آية أو أكثر أحياناً.

Surah al-Fatihah should be recited in both the third and fourth rak'ahs and one may add a further verse or more occasionally.

ثم يقعد للتشهد الأخير. ويصنع فيه ما صنع في التشهد الأول.

Then, sitting for the final Tashahhud. This is done the same way as the first Tashahhud.

إلا أنه يجلس فيه متوركاً يفضي بوركِ اليسرى تحت ساقه اليمنى وينصب قدمه اليمنى.

But he should sit Mutawarrikan (in the last Tashahhud of prayers that consist of more than one Tashahhud), which means placing the left foot under the right leg and placing the right foot upright.

ويجوز فرشها أحياناً. ويلقم كفَّه اليسرى ركبته ويعتمد عليها.

It is also permissible to lay the right foot along the ground sometimes. He should cover his left knee with his left palm, leaning heavily on it.

ثم يقرأ التشهد ويقول:

Then the Tashahud should be read:

التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ
وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ،
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

*“at-taḥiyyaatu lillaahi waṣ-ṣalaawaatu waṭ-ṭayyibaatu, was-salaamu
‘alayka ayyuhan-nabiyyu wa raḥmatullaahi wa barakaatuh, as-salaamu
‘alaynaa wa ‘alaa ‘ibaad-illaahiṣ-ṣaaliḥeen, ash-hadu an laa ilaaha ill-
allaahu, wa ash-hadu anna muḥammad-an ‘abduhu wa rasooluh.”*

*“All the compliments, prayers and good things are due to Allah; peace
be on you, O Prophet, and Allah's mercy and blessings [be on you].
Peace be on us an on the pious subjects of Allah. I testify that there is
no Deity worthy of worship but Allah, and I testify that Muhammad is
His slave and His Messenger.”⁸⁵*

⁸⁵ **Sahih:** Recorded in Sahih Bukhari (no. 831)

ثم يصلي بعده على النبي صلى الله عليه وسلم فيقول:

Then send prayers on the Prophet (ﷺ) after the (last) Tashahud, by saying:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ
إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا
بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ

*“Allaahumma salli ‘ala Muhammad wa ‘ala aali Muhammad kama
salayta ‘ala Ibraaheem wa ‘ala aali Ibraaheem, innaka hameedun
majeed. Allaahumma baarik ‘ala Muhammad wa ‘ala aali Muhammad
kama baarakta ‘ala Ibraaheem wa ‘ala aali Ibraaheem, innak hameedun
Majeed.”*

*“O Allah! Send Your Mercy on Muhammad and on the family of
Muhammad, as You sent Your Mercy on Abraham and on the family of
Abraham, for You are the Most Praise-worthy, the Most Glorious. O
Allah! Send Your Blessings on Muhammad and the family of
Muhammad, as You sent your Blessings on Abraham and on the family
of Abraham, for You are the Most Praise-worthy, the Most Glorious.”⁸⁶*

⁸⁶ **Sahih:** Recorded in Sahih Bukhari (no. 3370)

ثم يقول:

Then, one should say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا
وَالْمَمَاتِ وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ

‘Allaahumma inni ‘aoodhu bika min ‘adhaab Jahannam wa min
‘adhaab al-qabri wa min fitnat il-mahyaa wa’l-mamaat wa min sharri
fitnat il-maseekh id-dajjaal.

“O Allaah, I seek refuge with You from the punishment of Hell and
the punishment of the grave, and from the trials of life and death
and from the worst of the turmoil of the Dajjaal (antichrist).”

ثم يدعو بها شاء من خير الدنيا والآخرة، وإذا دعا لوالديه أو غيرهما من
المسلمين فلا بأس سواء كانت الصلاة فريضة أو نافلة لعموم.

Then, one may ask Allah for the good of this life and the Hereafter and
there is no problem in supplicating for one’s parents or other than
them from among the Muslims, there is no problem whether this is
done in obligatory or optional prayers.

ثم يسلم عن يمينه وشماله حتى يُرى بياض خدّه الأيمن قائلاً:

Then, finishing the prayer by turning the face to the right then to the left such that the cheek may be seen (from behind) and saying each time:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ.

"As-salamu alaykum wa rahmatuallah,"

"Peace and mercy of Allah be on you."⁸⁷

⁸⁷ **Reference:** For more information on the description of Salah of the Prophet ﷺ refer to the books - Sifaat-us Salah An-Nabi ﷺ (Description of the Prophet's Prayer) by Sheikh Abdul Aziz bin Marzouq At-Tarefe - this book was the main reference for the chapter of Salah, Sifaat-us Salah An-Nabi ﷺ (Description of the Prophet's Prayer) by Sheikh Muhammad Nasir Ad-Din Al-Albani and others.

مبطلات الصلاة:

Things that break the prayer:

- 1 - الضحك.
- 1 – Laughing.
- 2 - الأكل.
- 2 – Eating.
- 3 - الشرب.
- 3 – Drinking.
- 4 - انكشاف العورة.
- 4 - Uncovering the privet parts during prayer.
- 5 - الانحراف الكثير عن جهة القبلة.
- 5 – Slanting away from the direction of the Qiblah too much.
- 6 - العبث الكثير المتوالي في الصلاة.
- 6 –Excessive continuous unnecessary movement in prayer.
- 7 - انتقاض الطهارة.
- 7 – Loosing ablution (e.g. breaking wind).

أخلاق المسلم

Morals and Ethics of a Muslim

الدرس الثالث عشر: أخلاق المسلم

Lesson 13 – Morals and Ethics of a Muslim

من الأخلاق المشروعة لكل مسلم:

The Recommended Characteristics for Every Muslim:

قول الكلمة الطيبة:

Speaking words of goodness:

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ (ﷺ) "كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ، يَعْدِلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ، وَتَعِينُ الرَّجُلَ فِي دَابَّتِهِ، فَتَحْمِلُهُ عَلَيْهَا، أَوْ تَرْفَعُ لَهُ مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَبِكُلِّ خَطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَتَمْيِطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ."

Abu Hurairah narrated Allah's Messenger (ﷺ) said: "For every joint of the human body, there is a necessary charity or Sadaqah (to be given), every day the sun rises. You justly rectifying between two people is an act of charity, you helping a man with his riding animal by helping him mount on it or lifting up his load for him is an act of charity, a word of goodness is an act of charity, with every step you take on rout to (congregational) prayer there is a charity (for you) and you removing a harmful object from the pathway is an act charity."⁸⁸

⁸⁸ **Sahih:** Recorded in Sahih Bukhari (no. 2989) and Sahih Muslim (no. 1009)

والصبر:

Patience:

عَنْ صُهَيْبٍ، قَالَ قَالَ رَسُولُ اللَّهِ (ﷺ) "عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ".

Suhaib (bin Sinan) reported that the Messenger of Allah (ﷺ) said: "How wonderful is the case of a believer! Certainly, everything about him is good and this (situation) is for none but the believer; If prosperity attends him, he expresses gratitude and that is good for him and if adversity befalls him, he endures it patiently and that is good for him."⁸⁹

⁸⁹ **Sahih:** Recorded in Sahih Muslim (no. 2999)

والصدق:

Truthfulness/Honesty:

عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ (ﷺ) "عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صَدِيقًا وَإِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا".

'Abdullah reported Allah's Messenger (ﷺ) said: "You must definitely be honest/truthful! for honesty/truthfulness leads to virtue and virtue leads to Paradise, and no man continues in (his) honesty/truthfulness and strives for honesty/truthfulness until he is recorded with Allah as a truthful one. Beware, too, of telling of lies! for lying leads to obscenity and obscenity leads to the Fire (i.e Hell), and no man continues lying and strives to lie until he is recorded with Allah as a liar."⁹⁰

⁹⁰ **Sahih:** Recorded in Sahih Muslim (no. 2607c)

الرفق:

Gentleness:

عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ أَنَّ رَسُولَ اللَّهِ (ﷺ) قَالَ "يَا عَائِشَةُ إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ وَيُعْطِي عَلَى الرَّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ وَمَا لَا يُعْطِي عَلَى مَا سِوَاهُ".

'Aishah reported that the Prophet (ﷺ) said: "Allah is gentle and loves gentleness and He gives (as reward) for gentleness what He does not for strictness and what He does not for anything besides it."⁹¹

والحياء:

Modesty/Shyness:

عِمْرَانُ بْنُ حُصَيْنٍ قَالَ، قَالَ النَّبِيُّ (ﷺ) "الْحَيَاءُ لَا يَأْتِي إِلَّا بِخَيْرٍ".

'Imran bin Husain said that the Prophet (ﷺ) said: "Shyness/Modesty brings not but goodness."⁹²

⁹¹ **Sahih:** Recorded in Sahih Muslim (no. 2593)

⁹² **Sahih:** Recorded in Sahih Bukhari (no. 6117)

والشجاعة:

Courage/Bravery:

عَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ كَانَ النَّبِيُّ (ﷺ) أَحْسَنَ النَّاسِ وَأَشَجَعَ النَّاسِ، وَلَقَدْ فَزَعَ أَهْلَ الْمَدِينَةِ لَيْلَةً فَخَرَجُوا نَحْوَ الصَّوْتِ فَاسْتَقْبَلَهُمُ النَّبِيُّ (ﷺ) وَقَدْ اسْتَبْرَأَ الْخَبَرَ، وَهُوَ عَلَى فَرَسٍ لِأَبِي طَلْحَةَ عُرِيٍّ وَفِي عُنُقِهِ السَّيْفُ وَهُوَ يَقُولُ "لَمْ تُرَاعُوا لَمْ تُرَاعُوا". ثُمَّ قَالَ "وَجَدْنَاهُ بَحْرًا". أَوْ قَالَ "إِنَّهُ لَبَحْرٌ".

Narrated by Anas: “The Prophet was the best and the bravest amongst the people. Once the people of Medina got terrified at night, so they went in the direction of the noise (that terrified them). The Prophet (ﷺ) met them (on his way back) after he had found out the truth. He was riding an unsaddled horse belonging to Abu Talha and a sword was hanging by his neck, and he was saying, ‘Don't be afraid! Don't be afraid!’ He further said, ‘I found it (i.e. the horse) very fast’ or said, ‘This horse is very fast.’”⁹³

⁹³ **Sahih:** Recorded in Sahih Bukhari (no. 2908)

والكرم:

Generosity:

عَنِ ابْنِ عَبَّاسٍ، قَالَ كَانَ رَسُولُ اللَّهِ (ﷺ) أَجْوَدَ النَّاسِ، وَكَانَ أَجْوَدُ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جِبْرِيلُ، وَكَانَ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ فَيُدَارِسُهُ الْقُرْآنَ، فَلَرَسُولُ اللَّهِ (ﷺ) أَجْوَدُ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ.

Narrated by Ibn 'Abbas who said: "Allah's Messenger (ﷺ) was the most generous of all the people, and he used to reach the peak of generosity in the month of Ramadan when Jibreel met him. Jibreel used to meet him every night of Ramadan to teach him the Qur'an.

Allah's Messenger (ﷺ) was the most generous person, even more generous than the strong uncontrollable wind (in readiness and haste to do charitable deeds)."⁹⁴

والتواضع:

Humbleness:

عَنْ عِيَّاضِ بْنِ حِمَارٍ الْمُجَاشِعِيِّ، أَنَّ رَسُولَ اللَّهِ (ﷺ) قَالَ ذَاتَ يَوْمٍ فِي خُطْبَتِهِ "... إِنَّ اللَّهَ أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا حَتَّى لَا يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ..."

'Iyad Bin Himaar reported that Allah's Messenger (ﷺ), while delivering a sermon one day, said: "... Allah revealed to me that we should be humble amongst ourselves and none should show pride upon the others..."⁹⁵

⁹⁴ **Sahih:** Recorded in Sahih Bukhari (no. 6)

⁹⁵ **Sahih:** Recorded in Sahih Muslim (no. 2865d)

وحسن الجوار:

Being a good neighbor:

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ (ﷺ) قَالَ "مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِي جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ".

Abu Hurairah narrated from the Prophet (ﷺ) that he said: "Whoever believes in Allah and the Last Day, should not hurt his neighbour, and whoever believes in Allah and the Last Day, should serve his guest generously, and whoever believes in Allah and the Last Day, should speak what is good or keep silent."⁹⁶

⁹⁶ **Sahih:** Recorded in Sahih Bukhari (no. 6136)

ومساعدة ذوي الحاجة حسب الطاقة:

Helping the needy:

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ (ﷺ) "مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ وَمَنْ يَسِّرْ عَلَى مُعْسِرٍ يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ...."

Abu Hurairah reported Allah's Messenger (ﷺ) as saying: "He who alleviates from a believer any difficulty from the difficulties of life, Allah will alleviate for him a difficulty from the difficulties of the Day of Resurrection, and he who finds relief for one who is hard-pressed, Allah will make things easy for him in this life and the next, and he who conceals (the faults) of a Muslim, Allah will conceal his faults for him in this life and the next. Allah is in the assistance of a servant so long as the servant is in the assistance of his brother..."⁹⁷

⁹⁷ **Sahih:** Recorded in Sahih Muslim (no. 2699)

النزاهة عن كل ما حرم الله:

Staying pure from all that Allah has made unlawful:

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ (ﷺ) قَالَ "دَعُونِي مَا تَرَكْتُكُمْ، إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِسُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ، فَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَاجْتَنِبُوهُ، وَإِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ".

Narrated by Abu Hurairah: The Prophet (ﷺ) said, "Leave me as I leave you, for the people who were before you were ruined because of their questions and their differences over their prophets. So, if I forbid you to do something, then keep away from it. And if I order you to do something, then do of it as much as you can."⁹⁸

ترك الغيبة والنميمة:

Leaving off backbiting and gossiping:

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ (ﷺ) قَالَ "أَتَذَرُونَ مَا الْغَيْبَةُ". قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ "ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ". قِيلَ أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ قَالَ "إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَبَتْهُ وَإِنْ لَمْ يَكُنْ فِيهِ فَقَدْ بَهَّتْهُ".

Abu Hurairah reported Allah's Messenger (ﷺ) as saying: "Do you know what backbiting is?" They (the Companions) said: "Allah and His Messenger know best." Thereupon he (ﷺ) said: "Backbiting implies your talking about your brother in a manner which he does not like." It was said to him: "and what if I actually find (that failing) in my brother which I made a mention of?" He (ﷺ) said: "If it is actually found in him what you assert, you in fact backbited him, and if that is not the case then it is a slander."⁹⁹

⁹⁸ **Sahih:** Recorded in Sahih Bukhari (no. 7288)

⁹⁹ **Sahih:** Recorded in Sahih Muslim (no. 2589)

عَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ مَرَّ رَسُولُ اللَّهِ (ﷺ) عَلَى قَبْرَيْنِ فَقَالَ "إِنَّهُمَا لَيُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ، أَمَّا هَذَا فَكَانَ لَا يَسْتَتِرُ مِنْ بَوْلِهِ، وَأَمَّا هَذَا فَكَانَ يَمْشِي بِالنَّمِيمَةِ". ثُمَّ دَعَا بِعَسِيبٍ رَطْبٍ، فَشَقَّهُ بِاثْنَيْنِ، فَغَرَسَ عَلَى هَذَا وَاحِدًا وَعَلَى هَذَا وَاحِدًا ثُمَّ قَالَ "لَعَلَّهُ يُخَفَّفُ عَنْهُمَا، مَا لَمْ يَبْسَا".

Narrated by Ibn `Abbas: "Allah's Messenger (ﷺ) passed by two graves and said, 'Both of them (persons in the grave) are being punished, and they are not being punished for a major sin. This one used not to protect himself from his urine, and this one used to walk around spreading malicious gossip.' The Prophet (ﷺ) then asked for a green leaf of a date-palm tree, split it into two pieces and planted one on each grave and said, 'Hopefully their punishment may be eased, till those two pieces of leaf get dried.'"¹⁰⁰

وغير ذلك من الأخلاق التي دل الكتاب أو السنة على شرعيتها.

And other morals stated either in the Qur'an or in the Prophet's (ﷺ) tradition.

وصلى الله على خير خلقه محمد، وعلى آله وصحبه وسلم
May peace and blessing be upon the best of His creatures,
Muhammad (ﷺ)

¹⁰⁰ **Sahih:** Recorded in Sahih Bukhari (no. 6052)